THE

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A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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॥ श्रीगुरुभ्यो नमः ।

आम्नायान्तैकसंसिद्धमादिमध्यान्तवर्जितम् ।
आनन्दघनमापूर्णमात्मज्योतिरुपास्महे ॥

यो वेदान्तविचारणैकरसिको यं सज्जनः सेवते
येनात्मानुभवो भवेत्सुकृतिनो यस्मै नमस्कुर्वते ।
यस्मान्नाधिकमस्ति किंचिदपि वै यस्य स्मृतिर्मोक्षदा
यस्मिन्सर्वमिदं विभाति तमहं श्रीदेशिकेन्द्रं भजे ॥

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।
व्याख्याताः सर्ववेदान्तास्तान्नित्यं प्रणतोऽस्म्यहम् ॥

॥ आचार्यपञ्चकम् ॥

श्रीकाञ्चीकामकोटिपीठाधिपतिभिः श्रीजगद्गुरु-
श्रीशंकराचार्यस्वामिभिः विरचितम् ॥

समन्ततः सात्त्विकधर्मलोपं
समीक्ष्य लोकेऽत्र सदाशिवः स्वयम् ।
यदात्मनावातरदादिदेशिकः
तं शंकराचार्यमहं प्रपद्ये ॥

मरीचिमुख्यैः सनकादिभिश्च
प्रवर्तितां धर्मयुगीं भुवीह ।
यो बुद्धजैमिन्यनुगेभ्य आव
तं शंकराचार्यमहं प्रपद्ये ॥

सुप्तं सदा मोहवशं गतं मां
प्रबोधयन्तं करुणार्द्रचित्तम् ।
गुरुं सदा जाग्रतमप्रमेयं
श्रीशंकराचार्यमहं प्रपद्ये ॥

प्रतिक्षणं दुःखमये प्रपञ्चे
लुठन्तमेनं क्षणमात्रतोऽपि ।
तनोति नैजस्मरणेन निर्वृतं
तं शंकराचार्यमहं प्रपद्ये ॥

कलङ्किनं पातकसंकुलं च मां
स लालयत्यल्पकलं यथेन्दुम् ।
यतः शिवान्नो गतिरन्यथा नृणां
तं शंकराचार्यमहं प्रपद्ये ॥

ACHARYAPANCHAKAM.

By H. H. Sri Jagadguru Sri Sankaracharya of Kanchi Kamakoti Peetha, Kumbakonam.

Observing keenly the decline of the Sattvika Dharma all round in this world, the Lord Sadasiva himself, the first Teacher, incarnated as Sankaracharya— I seek refuge in that Sankaracharya.

I seek refuge in that Sankaracharya who protected from the onslaughts of the disciples of Buddha and Jaimini, both the Dharma Margas— The Pravritti Marga and the Nivritti Marga — which were set afoot in this world by Marichi and others, and Sanaka and others respectively.

I seek refuge in Sri Sankaracharya—the ever-awake, unfathomable Guru, with heart soaked in tenderness—who wakes me up with the light of knowledge --me who am always sleeping subject to the control of ignorance.

I seek refuge in that Sankaracharya who makes me happy by the remembrance of him even for a single minute—me, who am wallowing every minute in this world full of miseries.

He fondles me though I am full of spots and sins and am little learned just as he fondles the Moon though thin and with spots. For there is no haven of refuge for men except the Lord Siva whose incarnation he is. I seek refuge in that Sankaracharya.

दुष्प्रापं दुर्निरूपं परशिवमनघं सूत्रकृत्सूत्रजालै-
र्निःशंकं नः प्रशान्तं मुनिरतिकरुणो ग्राहयत्यात्मतत्त्वम् ।
इत्येवं भाषमाणो दृढतरहृदयग्रन्थिजालं विभिन्दन्
भूयान्निःश्रेयसे नः शिवगुरुतनुभूः शंकरः शंकरार्यः ॥

SRI SANKARACHARYA.

BY K. S. RAMASWAMI SASTRI B.A., B.L.,

In thy immortal youth what work was thine,
O Sankara! Incarnate God you came
With thy keen inetllect's unflinching flame—
Such was the providential great design—
To show th' effulgent unity divine
Which seems this varied universal frame.
The grateful earth doth cherish well thy fame,
O leader unto heaven beyond life's brine!
With thy four mutts in India's sacred land
Thou dost as sovereign rule the realm of thought
And radiant shinest first amidst thy peers.
O bless us all with outstretched saving hand
Transmute to heavenly joy our earthly lot,
And give peace lifting us from passions fierce.

॥ श्रीशंकरार्यपञ्चरत्नमालिका ॥

सनातनाध्वरक्षणाय पङ्कजासनार्थना-
दशेषलोकभाग्यतः कलौ हि कालटीपुरे ।
कृतावतारमादराद्नवोडुराजशेखरं
विना तमादिशंकरं कमन्यमाश्रये गुरुम् ॥१॥

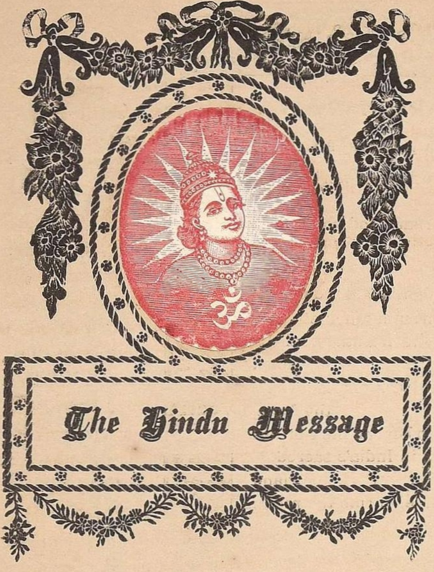
हुताशकान्तितुल्यभासिनाम्बरेण संवृतं
करे गृहीतमस्करं विभूतिभूषितं प्रभुम् ।
मनोभिरामविग्रहं यतीन्द्रशेखरं सदा
हृदम्बुजे विभावयामि शंकराख्यदेशिकम् ॥२॥

पराशरात्मजेन सूत्रितत्रयीसरोरुह-
स्रगुद्गलन्मरन्दलोलुपं सुतारगायकम् ।
सुचिद्घने च संचरन्तमम्बरे निरन्तरं
द्विरेफमाश्रयऽहमादिशंकरार्यरूपिणम् ॥ ३ ॥

अनादिमायया प्ररूढमेधितं च कर्मणा
कलत्रपुत्रभावनात्मकान्धकूपसंकुलम् ।
विचित्रकामनापिशाचसेवितं हि हृद्गतं
तमो नुदन्तमानतोऽस्मि शंकरार्यभास्करम् ॥४॥

अनात्मदेहबुद्धिनिष्ठदोषभाक्तमात्मनि
विभावयन्तमेनमज्ञशेखरं दयानिधे ।
सुशास्त्रगन्धशून्यमानतं तवाङ्घ्रिसंनिधौ
कृपाकटाक्षवीक्षणेन मां कृतार्थय प्रभो ॥ ५ ॥

मयाद्य कृष्णशर्मणार्यरामचन्द्रसूनुना
कृतामिमां हि शंकरार्यपञ्चरत्नमालिकाम् ।
त्वदीयजन्मपूतवासरे तवाङ्घ्रिपङ्कजे
प्रणामपूर्वकं समर्पितां गृहाण सद्गुरो ॥ ६ ॥



The Realism of Sri Sankaracharya.

By K. Sundararama Aiyar M.A.

Is Sankara a realist or an idealist? What, according to him, is the nature of the object known in external perception? Is the external world real, in any sense,—and, if so, in what sense? Or does Sankara regard an external object as one which, when a mental existent comes into our experience, we project into a purely hypothetical outside world, so as to postulate its existence there?

The difficulty here arises from the fact that Sankara holds that there is but one Reality, and one only, unrelated to any other object like to it, or different from it. in kind or even related to it as a part to a whole, or as limb of the body to the whole body, and so on,—that it alone is never stultified (*abādhita*) in all the three states of waking, dream, and dreamless sleep. Our experience of the variety of the world of matter is liable, at some time or other, to be stultified, and therefore must be due solely to the mind's superposition (*adhyàropa*) of the world on the Self (which is the one reality) on account of its ignorance of its true nature. It is this ignorance of the Supreme Self (*Paramátman*) in its true and inner nature as *Ananda* (Bliss) and *Svaprakāsa* or *Chit* (Self-Effulgence or Intelligence) which is the source of all the conscious life of the universe which brings on miseries of all kinds; and every endeavour of the Vedantin is to get rid of this primordial Ignorance (*Avidya* or *Màya*) and of the developing and binding veils of matter which have overwhelmed us in darkness and death. This primeval ignorance is known by various names, all *synonymous*,—viz., Prakriti, Maya, avidya, avyakta avyakrita, akasa, etc., and it is positive in its nature (*bháva rupa*), and not a mere negation only; it is a phenomenal existence, in the language of Western philosophers.

Sankara does not say that there is only one kind of reality,—the reality that never changes. He says that there are *three kinds* of realities or existences. They are (1) *prátibhásika* (apparent or illusory), like the objects seen in a state of dream; (2) *vyávahárika* (phenomenal or practical), like the objects of the external world seen in the waking state, or the primordial seed of matter in its unmanifested form (*prakriti*) out of which the manifested universe evolves in all its variety as its effect from the time of creation; (3) *páramàrthika* (noumenal or absolute), which can never be stultified, as being beyond all experiences, qualitative and quantitative, which occur in space and time. The relation in which the *second* kind of existence (the world of matter) stands to the *third* (the Brahman, the one absolute reality) is similar to that in which the *first* stands to the *second*. That is, as the apparent perception of silver cannot exist for us if there is not the substratum of the mother-of-pearl and only lasts so long as the latter is not perceived,—and ceases when its existence is perceived,—so the material world of phenomena cannot exist for the perceiver if there is not the noumenal substratum of the Atman, and its perception ceases as soon as the Atman is truly known. As both the experiences of *Prátibhàsika* and *Vyàvahàrika* objects have their source in our primeval *Ignorance* of the Atman (*Avidya*, *Máya*, or *Prakriti*), both cease for him who has truly known the Atman (the intelligent, self-effulgent Self). Both *prátibhàsika* and *vyávahárika* existences and our experiences of them are transient. But, between the transiency of the former and that of the latter, there is a vast difference;—the transiency of the former is similar to that of the object seen in the state of dream; while the transiency of the latter is the transiency of the finite and may endure for aeons upon aeons. The latter ceases only when we know the Self,—infinite, intelligent, and enduring for ever without change.

Like the 'New Realists,' who have recently become prominent in America, Sankara insists on the *objectivity* of what is apprehended in external perception. But they also recognise the reality of

universals. That, however, does not concern us here, and so we need not discuss it. What we want to insist upon is that, for Sankara, 'knowledge is relative to the object' in external perception. He is not a subjectivist. He does not hold that the material object in external perception is a purely mental existent which is projected into the outside world and cognised there, by a purely hypothetical process, either intuitive or inferential. Sankara recognises that the manifested world of matter (and the seed of Prakriti from which it is brought forth into manifestation at the time of creation) is essentially an objective reality to its perceiver and that it lasts as long as its perception lasts, but is liable to be stultified when the perceiver turns his mind inward in yogic meditation and gains the realisation of the one self-effulgent and ever-lasting Self, absolute and free from all inquinating relationships to any other object, inner or outer. Though the world of Maya is thus liable to be stultified for the knower of the Self, its objectivity and externality remains the same for all other minds not yet risen to the realisation of the Self. Its reality, as perceived in our waking state, is one which is continuous *in space* with my body, and *in time* with the states and actions of the body. The same is true also in regard to the purely mental changes taking place during my normal waking state,—for I can bring them into practical, constructive, and harmonious connection with the history of my body. But, in our dream-experiences, we find them taking place in connection with other bodies and environments, often of a marvellous kind which we fabricate for the moment, even while our present body (of the waking state) continues to exist as an indispensable condition of such dream-bodies and dream-experiences and in a state more or less helpless and ineffectual.

Further, it must be clearly understood that, according to Sankara, the cause of one objct being a higher kind of reality while another is of a lower kind is that the former is the material cause (*upádánakàrana*) of the latter. He proves this, *first*, and chiefly from the illustrative instances mentioned in the Upanishads, which are also in perfect accord with our experience of the world. The Chandogya-Upanishad (VI. I,—4) says:—'As by one clod of clay (*mrit-pinda*) all that is made of clay is known, the modification (or effect) being a name merely (like *pot*, *wall*, etc.,) which has its origin and basis in speech, while the truth is that it is clay merely, etc. This passage shows that clay, being the material cause, alone exists, and that the pot, wall, etc., are none other than clay, and only different in name. In the previous sentence, it is stated that 'Sat (Brahman) *alone* existed before creation." So, it must be also the material cause (*upàdána-kārana*) of the universe'. Similarly, in the Brihadaranyaka - Upanishad (II. 4.,—7,) the *dundubhi* (drum) sound is given as an illustration as follows:—'When a drum is beaten, its *special variations of sound* (due to the material of which it is made, the nature of the rod used in beating it, etc.) cannot be known apart from the *common sound of a drum* as such and by itself.' Also, in the Taittiriya Upanishad, Brahman is defined as 'that from whence (*yatah*) these beings (*imàni—bhutáni*) have sprung.' Here the ablative case indicates (according to Panini's grammatical Sutra I. 4, 30) that Brahman is the *material cause* of those beings. Sankara also says:—'That Brahman is at the same time the operative cause (*nimitta-kàrana*) of the world, we have to conclude from the circumstance that there is no other guiding being (*adhishthàtà*). In the world, ordinary material causes such as lumps of clay and pieces of gold are dependent, in order to shape themselves into vessels and ornaments, on extraneous guiding (operative) causes such as potters and goldsmiths. But outside Brahman, the material cause, there is no other operative cause which we can look up to,—for, previous to creation, Brahman is declared to be '*the one existence only, without a second*'. Sankara concludes:—'The Self is thus the operative cause, because there is no other ruling and guiding being and power; and also the material cause, because there is no other substance from which the world can originate.' Being the material *cause*, it is a superior kind of reality,—while its *effects*—the unmanifested Maya or the manifested and evolving universe known to our experience of life—can only be a lower kind of reality.

Against this view of a noumenal and unchanging Self, the Buddhists hold that all reality, whether outer or inner, is only a confection or compound (*skandha*) in a state of continuous and ceaseless change. Buddhism has in recent times, had a large vogue in Europe, owing to the springing into prominence of Japan as a world-power. Of all the philosophers in the West who have studied Buddhism to the best advantage, M. Bergson stands the foremost. He loves to call his philosophy, 'the philosophy of change. Reality is unbroken and continuous change. Bergson says, 'to exist is to change.'

There is no '*thing*' which changes, neither an outer object nor an inner self. Bergson says:—'The existence that we are most assured of, and that we know best is beyond dispute, our own. Of all other objects we have notions which may be deemed external and superficial, whereas we perceive ourselves from the inside.' But even this self of ours does not maintain its own identity, but only artificially *imagines* itself to be a thread which binds together the changes, outer and inner, which, taking place side by side, we call by the names of 'thing' and self. There is, in truth, no such thread of self which can turn its attention on such changes, or on itself. Even if there is such a self or process of attention, both of them change too, and hence the assumption of either is superfluous. There is neither identity nor even similarity, in *selves* or *things*, but the mere appearance or imagining of them.—In all this, there is nothing new. Heraclitus, the ancient Greek philosopher, had taught:—'All things are in flux or change.' The self (*alaya-vijnana*) of the Buddhist, even while it goes through the process of attention, the object attended to, and the process of attention itself, all equally constitute a ceaseless course of change,—a 'canalisation' of the senses, as Bergson calls it.

But how, the Vedantin asks, can there be a process of attention without a *self* attending or a *thing* attended to? If attention itself is unreal and imaginary, how can we become conscious of a self or a thing, in flux? Bergson's defence is that attention (or consciousness) is a process of intuition or instinct which springs up in the 'interstices' between the successive changes constituting life, inner or outer. But how can there be a consciousness of change, instinctive and intuitive, if there is nothing to which it can be related by contrast. It is only by contrast with *identity* that we can understand *change*. Bergson says—'It would be necessary to be on the inside of things in the same way as we are inside of ourselves.' This means that we are the same and remain the same, while we are inside the changes which succeed one another and become conscious of them.

And what is this process of Intuition (or Instinct) by which the continuing changes, inner and outer, are perceived as they take place? It is a process of penetration into the interstices of the moving succession of changes. In the association—psychology, the *repetition* of the changes as they occur led to their gradually being bound up into one whole by the force of habit. But, according to Bergson, we '*instinctively solidify our impressions*,' as they are unfolded in time. Each moment of time has its own peculiar nature; no one moment is like another. We only count two moments equal by the equality of the distances which two similar bodies, similarly circumstanced, have traversed. In this way, time is symbolised by spatial extension, the facts of inner life are comprehended through images taken from space. We are thus enabled to gather up a totality of changes in consciousness as one object, and make it a subject of reflection or attention. It is thus that intelligence originates. Intuition is with Bergson, thus a kind of immediate perception or experience, in which there is neither attention, as we conceive it nor a synthesis, nor a comprehension of a totality formed of related parts. It instals itself in time amidst the succession of changes, inner and outer,—and herein comes the *freedom* which is characteristic of and which is essential to the growth of life. Whence does this *freedom* come in, and what is its nature? Whence does this '*time*' enter, within which Intuition works in order to build up life? Further, how does it happen that this intuition (or instinct) which brings us into close and direct relation with whatever is real in our experience of life, exist in its greatest development in such low organisms as 'ants, bees, and wasps'? How, again, is it that, in spite of its higher degrees of development in these organisms, instinct or intuition in them does not bring them into touch with higher orders and regions of truth? How is it that they have only a limited amount and range of freedom? If here 'creative evolution' fails, how can we be sure that it will not also fail in man? How can we be right even in allowing that the life of freedom is proportionate to the development taking place in organisms? The truth seems even to be in a reverse direction. For, in the experience of our race, the power to realise spiritual worth, joy, or freedom is often found to grow in degrees disproportionate to the powers of intuition and even of intelligence. In all such cases, science has, in all humility, to retire, and acknowledge its failure to explain the phenomena of spiritual experience. Finally, nowhere in Bergson do we find an explanation of the purpose or goal for which free and creative intuition enters into life and interrupts the natural course of changes constituting life. This doctrine, therefore, stands in no relation to the values we prize, and must be regarded as advocating the acceptance of a blind process of change, natural or instinctive, which, after all, may land us, at any moment or place, in disaster and distress.

Sankara, on the other hand, bases himself on the hard facts of experience of practical life in all its three phases, and of the equally hard facts of spiritual experience in accordance with rational and practical teachings of the Vedanta, which, though stated authoritively therein, can only be practised with the aid of the oral instruction gained from the Gurus who have succeeded each other in an uninterrupted line of descent from the dawn of creation to the present time. Sankara's doctrine takes us above what Bergson calls the 'original impetus of life' and all its subsequent course of change, whether taking place in due order, or in a sudden forward start and leap, so as to rise to the transcendental vision of the One ultimate and self-effulgent Existence, which, lifted above all the changes and chances, the storms and billows, of life and all its phases of development, law-abiding or lawless and exceptional, not only conserves all values for us, but is itself the very essence and principle of value,—the Innermost Bliss of Love, the *Ananda*, which is the Supreme Self, 'One only without a second.'

Sri Ramanujacharya's Gita-Bhashya as Literature and as Philosophy.

By K. S. Ramaswami Sastri, B.A., B.L.

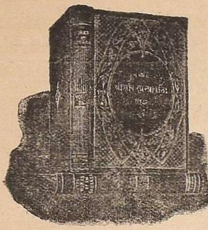
Sri Ramanujacharya's reputation as a man and as a scholar is unique and unequalled. Apart from the tradition and the belief about his being an incarnation, his life shows his true divineness of spirit and his work shows the heavenly clarity and perfection of his inner vision. The love that impelled him to shout out God's secrets to the waiting world of men is one of the sweetest traits in his character. He travelled throughout the length and breadth of India, spreading purity and knowledge and devotion wherever he went. We are not concerned here with the merits of his dialecetic method and his philosophic system. These controversies about doctrines are as old as the hills and will probably be as profound and permanent as the ocean. But life is more than doctrine and his life was wonderful in its simplicity and its purity and its austerity. He revived and emphasised and made dynamic the old doctrine and truth that merit, not birth, leads to salvation. He had a wonderful power of organisation and established his sect and his faith on an enduring basis. The tachings of Sri Ramanuja bore fruit not only in the land of his birth but in all places in India, especially in Bengal where Ramananda and Kabir and Chaitanya gave his doctrine a new dynamic power over millions of men.

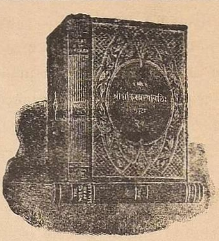
Sri Ramanujacharya's style is of a different type from Sri Sankaracharya's style. The latter is simple and pellucid while the former is more ornate and elaborate. Sri Ramanuja's sentences are longer and more complicated in construction but they have an orchestral music of their own. Sankara was equally a master of beautiful and melodious Sanskrit prose and verse. Ramanuja's eminence in verse is not known from any extant writings. The wonder about Sankara is how his marvellous work was accomplished in such a short term of life. Ramanuja's life was happily prolonged, though it had an unusual number of ups and downs. His life itself was a long and noble epic poem full of many cantos and many divine incidents.

One great distinction of Sri Ramanujacharya's *Gita Bhashya* is the combined distinction and simplicity of its style. It abounds in supremely beautiful prose devotional lyrics. The very introduction is aquiver with tense devotional emotion. The Lord is described as the great ocean of love, tenderness, piety, purity, and perfection, as the abode of all power and of all auspicious qualities, as infinite omniscience and omnipresence and omnipotence, and as taking name and form for the establishment of righteousness and for drawing the eyes and hearts of men to Himself by His beauty and His grace. One of the most passionate and rapturous prose lyries of devotion in the whole range of Sanskrit literature occurs in the commentary on the last stanza of Chapter VI. Such lyrics are in fact found scattered like gems all over the book. Another literary characteristic is the clarity of the development of argument. Each chapter begins with a clear summary of what had been proved and taught by way of affirmation and demonstration of doctrine and leads on to fresher and fuller developments of idea. A third great trait is the immense range of learning evident throughout the work. It shows a great mind well stored and trained and well perfected by meditation. Yamunacharya's *Gitartha Sangraha* is the basement of the wonderful fabric raised on it but how wonderful and vast and varied is that fabric!

In his Gita Bhashya, Sri Ramanuja develops his philosophy with great argumentative skill and clarity and brevity. He proclaims that God is not without attributes but has infinite auspicious attributes; that the universe is not unreal but is real and is, along with the totality of souls, the body of God; and that God persuades and guides the universe. He affirms as regards the universe the *Parinama Vada* as against the *Vivarta Vada* of

Continued in page 303.





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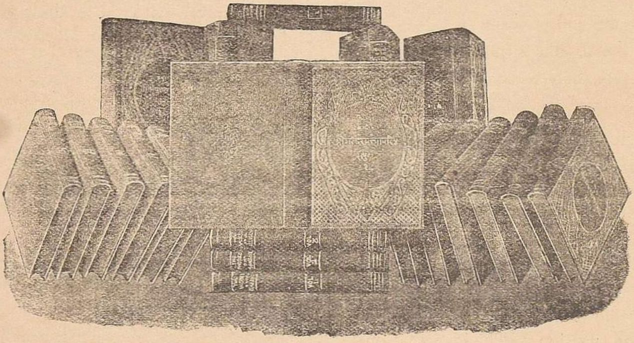

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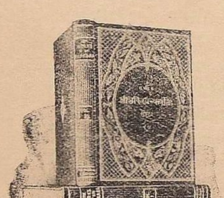

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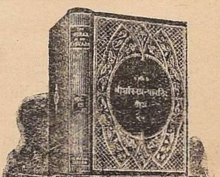

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Adwaita. He declares that the evolution of Prakriti is under the guidance of God who pervades it and controls it. Creation is due to the *leela* (sport) of God, the motive of such sport being justice and love. God is Law distributing the rewards of actions and is Love incarnating to teach the Godward sadhanas and draw the hearts of men unto His lotus-feet. Sri Ramanuja combines reason and revelation as twin revealers of truth.

We are not concerned here with the superiority or inferiority of his system of thought as compared with that of Sri Sankaracharya. Such a discussion would be as barren as it is futile and is certainly out of place on this occasion. His philosophy has the twin merits of fearless boldness and logical consistence and gives us a high conceptionof the nature and attributes of God. It makes for a high order of morality and a high and exalted state of spiritual emotion combined with glad and practical social service.

Sri Sankara's Bhakti.

By R. Krishnaswami Iyer M.A., B.L.

Of the many misconceptions which have gathered round the name of Sri Sankaracharya, I propose to deal here with one—the most common, as it is shared even by some who have studied his works and might therefore be expected to know better. Who can deny the Bhakti of the author of 'Bhaja Govindam,' Sivanandalahari and of slokas like

अयं दानकालस्त्वहं दानपात्रं
भवानेव दाता त्वदन्यं न याचे ।
भवद्भक्तिमेव स्थिरां देहि मह्यं
कृपाशील शंभो कृतार्थोऽस्मि तस्मात् ॥
लपन्नच्युतानन्त गोविन्द विष्णो
मुरारे हरे नाथ नारायणेति ।
यथा नु स्मरिष्यामि भक्त्या भवन्तं
तथा मे दयाशील देव प्रसीद ॥

It may be a strange phenemenon to reconcile in oneself the high transcendentalism of absolute monism and the feeling emotionalism of personal devotion; but the strangeness or rareness does not in the least prove that the two are inconsistent with each other. On the other hand Bhakti is a condition precedent to true Jnana and even for the stability of that Jnana, Bhakti is absolutely essential

मुक्तिं लभेत कस्मान्मुकुन्दभक्तेर्मुकुन्दः कः ।
यस्तारयेदविद्यां का चाविद्या यदात्मनोऽस्फूर्तिः ॥
शुध्यति हि नान्तरात्मा कृष्णपदाम्भोजभक्तिमृते ।
वसनमिव क्षारोदैर्भक्त्या प्रक्षाल्यते चेतः ॥
यद्वत्समलादर्शो सुचिरं भस्मादिना शुद्धे ।
प्रतिफलति वक्त्रमुच्चैः शुद्धे चित्ते तथा ज्ञानम् ॥

It may even be said that Bhakti is not essentially different from Jnana itself for Sri Sankara, assigning the highest place to Bhakti among the means for liberation,

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।

defines Bhakti in the phraseology of Jnana.

स्वस्वरूपानुसंधानं भक्तिरित्यभिधीयते ।
स्वात्मतत्त्वानुसंधानं भक्तिरित्यपरे जगुः ॥

It will be clear from this that Sri Sankara's conception of Bhakti is more refined than what is ordinarily understood by that word. We ordinarily take it to mean only an acute perception of the insignificance, and dependence of the individual in relation to the Absolute. Sri Sankara does realise this but at the same time he says that the almost complete effacement of the individuality of the worshipper which is necessary for Jnana is also present in true Bhakti, and that the perception of subordination is not inconsistent with the sense of identity, the essence of true Jnana.

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥

The object of Sri Sankara's Bhakti is not therefore distinct from the Formless Absolute but appears clothed with particular forms and particular attributes for the blessing of, and the facility of contemplation by, the earnest aspirants to liberation.

नित्यशुद्धबुद्धमुक्तस्वभावोऽपि सन् स्वमायया देहवानिव जात इव च लोकानुग्रहं कुर्वन् लक्ष्यते ।

सुरत्नाङ्गदैरन्वितं बाहुदण्डै-
श्चतुर्भिश्चलत्कङ्कणालंकृताग्रैः ।
उदारोदरालंकृतं पीतवस्त्रं
पदद्वन्द्वनिर्धूतपद्माभिरामम् ॥
स्वभक्तेषु संदर्शिताकारमेवं
सदा भावयन्संनिरुद्धेन्द्रियाश्वः ।
दुरापं नरो याति संसारपारं
परस्मै परेभ्योऽपि तस्मै नमस्ते ॥

Conscious as Sri Sankara was of the Oneness of this Absolute Personality, it is indifferent to him what forms or attributes are assigned to It for the moment, for to him all are equally the forms or attributes of this Divine Person. The object of *his* devotion trancends and includes all particular manifestations, call Him Vishnu, Siva or any name that you like.

ब्रह्मा विष्णू रुद्रहुताशौ रविचन्द्रा-
विन्द्रो वायुर्यज्ञ इतीत्थं परिकल्प्य ।
एकं सन्तं यं बहुधाहुर्मतिभेदात्
तं संसारध्वान्तविनाशं हरिमीडे ॥

The enchanting aspect of Vishnu described in

लसत्कुण्डलामृष्टगण्डस्थलान्तं
जपारागचोराधरं चारुहासम् ।

अलिव्याकुलामोदिमन्दारमालं
महोरःस्फुरत्कौस्तुभोदारहारम् ॥

is but a phase of the Inner Vishnu of the slokas

चिदंशं विभुं निर्मलं निर्विकल्पं
निरीहं निराकारमोंकारगम्यम् ।
गुणातीतमव्यक्तमेकं तुरीयं
परं ब्रह्म यं वेद तस्मै नमस्ते ॥
विशुद्धं शिवं शान्तमाद्यन्तशून्यं
जगज्जीवनं ज्योतिरानन्दरूपम् ।
अदिग्देशकालव्यवच्छेदनीयं
त्रयी वक्ति यं वेद तस्मै नमस्ते ॥

Sri Sankara is not blind to the aesthetic charm of the physical forms assumed by the Lord

यमुनातटनिकटस्थितवृन्दावनकानने महारम्ये ।
कल्पद्रुमतलभूमौ चरणं चरणोपरि स्थाप्य ॥
तिष्ठन्तं घननीलं स्वतेजसा भासयन्तमिह विश्वम् ।
पीताम्बरपरिधानं चन्दनकर्पूरलिप्तसर्वाङ्गम् ॥
आकर्णपूर्णनेत्रं कुण्डलयुगमण्डितश्रवणम् ।
मन्दस्मितमुखकमलं सुकौस्तुभोदारमणिहारम् ॥
कन्दर्पकोटिसुभगं वाञ्छितफलदं दयार्णवं कृष्णम् ।
त्यक्त्वा कमन्यविषयं नेत्रयुगं द्रष्टुमुत्सहते ॥

But *his* Krishna though one with, yet stands distinct from, the popular Krishna and the Trimurtis,

ब्रह्माण्डानि बहूनि पङ्कजभवान्प्रत्यण्डमत्यद्भुतान्
गोपान्वत्सयुतानदर्शयदजं विष्णूनशेषांश्च यः ।
शंभुर्यच्चरणोदकं स्वशिरसा धत्ते च मूर्तित्रयात्
कृष्णो वै पृथगस्ति कोऽप्यविकृतः सच्चिन्मयो नीलिमा ॥

for the 'cowherd boy' is the Formless Absolute Himself who has taken a form by the power of His Maya.

सत्यं ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं
गोष्ठप्राङ्गणरिङ्खणलोलमनायासं परमायासम् ।
मायाकल्पितनानाकारमनाकारं भुवनाकारं
क्ष्मामानाथमनाथं प्रणमत गोविन्दं परमानन्दम् ॥

Similarly the Devi worshipped by Sri Sankara and described by him in slokas like

प्रातःस्मरामि ललितावदनारविन्दं
बिम्बाधरं पृथुलमौक्तिकशोभिनासम् ।
आकर्णदीर्घनयनं मणिकुण्डलाढ्यं
मन्दस्मितं मृगमदोज्ज्वलफालदेशम् ॥
सुनासापुटं सुन्दरभ्रूललाटं
तवौष्ठश्रियं दानदक्षं कटाक्षम् ।
ललाटे लसद्गन्धकस्तूरिभूषं
स्फुरच्छ्रीमुखाम्भोजमीडेऽहमम्ब ॥

stands above the Trimurtis for She is pure Chit free from the three Gunas which are responsible for the distinctive appearance of the Trimurtis.

कल्पस्यादौ कारणेशानपि त्रीन्
स्रष्टुं देवि त्रीन्गुणानादधानाम् ।
सेवे नित्यं श्रेयसे भूयसे त्वा-
मजामेकां लोहितशुक्लकृष्णाम् ॥

She is consequently therefore distinct also from their Saktis though it is Herself that appears in such forms.

वाग्देवीति त्वां वदन्त्यम्ब केचि-
ल्लक्ष्मीगौरीत्येवमन्येऽप्युशन्ति ।
शश्वन्मातः प्रत्यगद्वैतरूपां
शंसन्ति केचिन्निविदो जनाः ॥

Being above any sort of limitation, she is the object of worship of the Trimurtis and their consorts who are all but aspects of Hers.

वैरिञ्चौघैर्विष्णुरुद्रेन्द्रबृन्दै-
र्दुर्गाकालीभैरवीशक्तिसंघैः ।
यन्त्रेशि त्वं वर्तसे स्तूयमाना
न तत्र सूर्यो भाति न चन्द्रतारकम् ॥

She is really the Absolute Itself

तव तत्त्वं विमृशतां प्रत्यगद्वैतलक्षणम् ।
चिदानन्दघनादन्यन्नेह नानास्ति किंचन ॥

The Siva, again, who is so feelingly addressed in

साम्बो नः कुलदैवतं पशुपते साम्ब त्वदीया वयं
साम्बं स्तौमि सुरासुरोरगगणाः साम्बेन संसारिताः ।
साम्बायास्तु नमो मया विरचितं साम्बात्परं नो भजे
साम्बस्यानुचरोऽस्म्यहं मम रतिः साम्बे परब्रह्मणि ॥
सदा मोहाटव्यां चरति युवतीनां कुचगिरौ
नटत्याशाशाखास्वटति झटिति स्वैरमभितः ।
कपालिन् भिक्षो मे हृदयकपिमत्यन्तचपलं
दृढं भक्त्या बद्ध्वा शिव भवदधीनं कुरु विभो ॥
जराजन्मगर्भाधिवासादिदुःखा-
न्यसह्यानि जह्यां जगन्नाथ देव ।
भवन्तं विना मे गतिर्नैव शम्भो
दयालो न जागर्ति किं वा दया ते ॥

is still the Impersonal Absolute

अनाद्यन्तमाद्यं परं तत्त्वमर्थं
चिदाकारमेकं तुरीयं त्वमेयम् ।
हरिब्रह्ममृग्यं परब्रह्मरूपं
मनोवागतीतं महः शैवमीडे ॥

and is therefore one with the Self of the worshipper.

यतो जायतेदं प्रपञ्चं विचित्रं
स्थितिं याति यस्मिन्यदेकान्तमन्ते ।
स कर्मादिहीनः स्वयं ज्योतिरात्मा
शिवोऽहं शिवोऽहं शिवोऽहं शिवोऽहम् ॥

The Ganesa who is endowed with the physical form described in the sloka

रणत्क्षुद्रघण्टानिनादाभिरामं
चलत्ताण्डवोद्दण्डवत्पद्मतालम् ।
लसत्तुन्दिलाङ्गोपरिव्यालहारं
गणाधीशमीशानसूनुं तमीडे ॥

is the same as in

यमेकाक्षरं निर्मलं निर्विकल्पं
गुणातीतमानन्दमाकारशून्यम् ।
परं पारमोंकारमाम्नयगर्भं
वदन्ति प्रगल्भं पुराणं तमीडे ॥

It is impossible therefore to conceive of Sri Sankara as a devotee of Siva, Vishnu, Ganesa, Bhavani, Lakshmi, Rama, Krishna or any other particular aspect or manifestation of the Absolute, for he is a true devotee of all of them equally. It is this reconciliation of forms in the underlying Reality that earned for him the noble epithet षण्मतस्थापनाचार्यः. He exemplified in himself the Muni described by him in his Jeevanmukta Anandalahari

शिवायाः शम्भोर्वा क्वचिदपि च विष्णोरपि कदा
गणाध्यक्षस्यापि प्रकटितवरस्यापि च कदा ।
पठन्वै नामालिं नयनरचितानन्दसरितो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥
क्वचिच्छैवैः सार्धं क्वचिदपि शाक्तैः सह वसन्
कदा विष्णोर्भक्तैः क्वचिदपि सौरैः सह वसन् ।
कदा गाणापत्यैर्गतसकलभेदोऽद्वयतया
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

To say therefore that Sri Sankara did not lay emphasis on Bhakti is simply to betray our own inability to understand aright the teachings of the great Acharya. It is he alone that realised the full significance of Sri Krishna's divine teaching—

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥
अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥

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Sri Sankara's Practical Adwaita.

By P. N. Srinivasachariar M. A.

Adwaita is more an *anubhava* than a system of thought. It is not the thinking consideration of things; but, the thinking of the thinker himself with a view to attain the vision of the Absolute. In the advaitic longing for the *Akhandakara*, there comes a stage when the self, freed from all sense of separateness, expands itself into the infinite and eternal Brahman, through fear of whom the sun shines, the wind blows, the fire burns and the whole cosmos functions, the absolute *Bhuma*, where the sun does not shine, the wind does not blow, the fire does not burn and the cosmos does not function. In the absolute *Turiya* state, the Atman is unconditioned by time, space and causality and abides for ever in its own nature in a spaceless ethereal expanse. The soul that sleeps in cosmic nescience wakes to eternity and lives in infinite light and love. The still small flickering light that now illumines the heart of individuality expands into the limitless effulgence of Brahman as the light that lights suns and stars. It loses itself in the marvellous ocean of boundless bliss. When personality is thus absorbed in the Absolute, it enters into the fulness of freedom and becomes a *Jivanmukta*. His face shines with a transcendental splendour and his language becomes an *Upanishad*. He is Brahman itself in flesh and blood and the fulfilment of the highest values of life and the critics who mistake its ineffable peace and joy for a state of abstraction, vacuity and inertness, know not what they say. What is daylight to the seer is dark midnight to us.

The Adwaita philosophy of Maya is deduced deductively from this experience. Brahman is the one and only reality without a second and the universe is false. Brahman is the *Summum genus* in which "being" is identified with "knowing" and does not therefore admit of definition. The meaning of maya may be shown to be a vanishing value in the progressive realisation of the five stages of emancipation.

1. In the earliest state, maya refers to the inexplicable relation between reality and appearance. The world is a flowing flux of phenomena caused and sustained by a permanent being outside its passing shows as a real reality. It is the mysterious manifestation of the one in the many; the one remains, the many change and pass as shadows and bubbles.

2. With deepening of the longing for unity arises the sense of divine immanence in which the universe is no longer felt to be outside God: it is soaked in God. The sense of separateness is dissolved as salt is dissolved in water but is not destroyed thereby.

3. The seeker after unity now reaches a half-way house between the perception of difference and identity. With his instructive adwaitic faith in the

Absolute which he has not yet realised, he reflects on the still persisting manifold and discards it as a counterfeit of Brahman—a mere figment of the cosmic fiction. Utilising the analogy of the rope-serpant illusion, he conceives Brahman as breaking up as it were into a plurality of matter and monads. It is a kind of reasoning employed in a state of dream: if the Turiya state is true, then this dream state is false.

4. When the Mumukshu becomes a Jivanmukta, the vision is at last realised and like lamplight in sunlight, the world-consciousness fades away into the boundless light of Brahman. But as long as there is the Jiva-consciousness, there is Iswara as its Lord.

5. In the highest state of realisation, even this residue of duality completely disappears. The world is true like the son of a barren woman; or to speak more correctly, when the jar is broken, there is no longer any distinction between the space outside the jar and inside the jar. He who knows Brahman becomes Brahman: he is Brahman already, because, if maya is not in mukti, then it could not have had a beginning.

The method of Philosophy is not, however, adequate enough to lead the ordinary man to the heart of Reality. The intellect spatialises the infinite and breaks it into bits. It is religion alone touched with morality that can claim to afford us a vision of reality. Philosophy is merely the quest for the *summum genus*; religion offers a practical method for attaining the *summum bonum*. Neither sense-perception nor reasoning has the vision of the Absolute. The knower can be neither perceived nor inferred. It is only intuition with its instinct for the infinite that can have an immediate perception of Brahman. The experience of the Absolute is its own self-evidence. The *summum bonum* of life is the conquest of *ahamkara* or egoism and the attainment of *akhandakara*. The former is the will to individualise, that usurps the sovereignty of the self and implicates itself in the endless ills of Samsara and when it is conquered by *Brahmastra*, the boundless bliss of the self-effulgent *Bhuma* once again begins to reign in the realm of Reality.

The goal is realised in three successive stages of Karma Yoga, Bhakti Yoga and Gnana Yoga. (1) The first elaborates a scheme of conduct in which the self as a distinct knower, agent and enjoyer is purified by dissociating itself from the fruits of action determined by the interplay of the three *gunas*. (2) When the mind is thus purified, the infinite power that is beyond creation becomes an in-dwelling presence in the heart of creation and the Jiva realises himself as a mode of Brahman, resigns himself in love and devotion in absolute self-abandonment to His will and mercy and longs for His communion. (3) The felt relation of union gradually evolves itself into the adwaitic cognition of identity. By means of discrimination, dissociation and discipline, the Jiva evolves an irreppressible longing for Brahman. Discrimination is a reasoning process which consists in the clear and distinct consciousnes that Atman is a *Kshetragna*, *Sakshi* or *Pragna*, beyond the three *gunas*, the three *dehas*, the three states, and the five *kosas*, though it falsely identifies itself with them and is infinite life, light and love. Brahman is the absolute subject transcending all sense of duality and predication. It is only the whole that is true and good. This thought develops a feeling of self-renouncement in which the values of all earthly and swarga joys pale into insignificance in comparison with the ineffable beatitude of self-realisation. The impulse to renounce the values of empirical experience is organised into a sixfold discipline of the conative process. This triple process sets free an infinite longing which the Infinite alone can satisfy. Through the grace of Guru and God the *thou* is dissolved in the *that* like icebergs in sunlight and expands into the Infinite. It dies a nameless death in the spaceless *akasa* of limitless bliss. The Jivanmukta abides in the supermoral state in real reality in which the creator is perceived without creation.

Sankara thus establishes a reconciliation between the philosophy of maya and the progressive moral and religious evolution of unity and identity. Philosophy insists on the construction of a coherent system or Absolute freed from contradiction and differentiation; but morality suffused with religious emotion recognises empircal reality and elaborates a process of realisation. Great thinkers, whether in the East or in the West like Spinoza and Kant, Sankara and Ramanuja, baffled by the contradiction between theory and practice, seek to effect a reconciliation between the two by a moral philosophy. Sankara postulates a distinction between *Para vidya* and *Apara vidya* in which *apara vidya* relates to the worship of *Saguna Brahman* and the attainment of *krama mukti* and *para vidya* is the knowledge of *Nirguna Brahman* freed from the cosmic illusion of maya, and the absolute identity of Jiva and Iswara even in this life. He recognises the absolute reality of the homogeneous Brahman devoid of differentiation, but assigns a place to work and worship in phenomenal reality. Advaita is practically the fruition *and fulfilment* of *Dwaita and Visishtadwaita* though the logical demand requires the entire negation of the universe and Iswara in the affirmation of the Absolute. Self-luminous consciousness being the eternal essence of Brahman, it necessarily follows that *Gnana Yoga* alone has direct efficacy in the attainment of identity, though it may be gradually evolved directly or indirectly from Bhakti and Karma. Krama mukti is a process of cosmic freedom in future and does not, therefore, satisfy the demand for immediate experience of the eternal. Evolution or becoming implies a sense of duality, imperfection and ignorance, because if absolute

being alone is the true value of reality, becoming is a falsity and negation. Becoming may, however, in practical life mean a return to being.

The system of Sankara is thus a synthesis of philosophical and practical adwaita. The former is the method of meditation and *Vichara* and differentiates itself into the three schools of *Vignanadwaita*, *Sabdadwaita* and *Sattadwaita*. The latter regards reality as a moral and religious process involving a method and purpose and admits of three divisions :— *Anubhavadwaita*, *Suddhadwaita* and *Visishtadwaita*. The one constructs a ladder from Brahman to the earth and explains the actual in terms of the ideal and the other constructs a ladder from the earth to Brahman and looks to the actual process. To the one Iswara is a mere aggregate of souls not functionally connected with them; To the other He is the soul of souls and their very life. The first is a descent from being to becoming, from the one to the many; the second is an ascent from becoming to being, from the many to the one. The immediate cognition of identity precludes the possibility of progress through stages and rejects the world as a contradiction, falsity or nullity. But, in practice this is found to be inconceivable and *mukti* is really a pilgrimage to Brahman involving different stages. It is, therefore, of absorbing interest to the student of Adwaita to study and estimate the relative values of these conflicting methods and arrive at a satisfactory conclusion.

Sri Sankara's system is a meeting of extremes; it is the fusion of the *Vignana adwaita* of constructive Buddhism and the *Visishtadwaita* of Ramanuja. From the practical and pragmatic point of view of the ordinary seeker after God, the theory of evolutionary stages seems to be more workable than that of contradictions and may we not venture to think in the interests of harmony of religion that the commentator of Thiruwaimozhi and the author of Bhaja Govindam and Sivanandalahari had very nearly the same vision and felicity of Brahman in which the one forgot himself in the ecstacy of aravamudu or ineffable bliss and the other lost himself in the illumination of the absolute Swayam Jyotis.

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The Future of Orthodox Hinduism.

By N. K. Venkatesa Aiyar M.A., L.T.

The word "Hinduism" was coined in recent times to signify that religion to which the indigenous peoples of India belonged, in order to distinguish their religion from the creeds adopted by the followers of Mahomed and Christ, which were known as Mahommadanism and Christianity. The term "Hinduism" is thus only an analogical formation and was adopted to represent conveniently a religion, which cannot be represented as any "ism" at all. The term "Hinduism" is very vague and as such has been used to represent various ideas of men regarding the religion of the indigenous inhabitants of Aryavarta. The Greeks, for their own convenience, called these people, the Hindus, as they lived on this side of Sindhu, the great river, which cuts off India on the West from the rest of the world. Sanskrit S appears as Iranian H and the Greeks merely used the Iranian form of the word and called us "Hindus" and hence, our religion came to be known as Hinduism. If we, today, have to interpret the word, we have to include in it, all phases of Indian thought and spiritual ideal, which do not and cannot come under the terms Mahomadanism and Christianity. Really speaking, there are only three religions in the world today; Christianity, the religion of those that accept Christ as the Son of God and the Redeemer of men, Mahomadanism, the religion of those, who accept Mahomed as their great Prophet and Lord, whose word is gospel to them and whose life is the ideal for them. In this restricted sense, the word "Hinduism" bears no significance whatever. The followers of Buddha, accept the great teacher Buddha as their ideal, but they closely follow the teachings of the lord Buddha, rather than the man Buddha. The followers of Mahavira and his great ancestors accept the teachings of the Jinas and follow them for their intrinsic worth and they revere the Jinas as we do Sri Rama, Sri Krishna, &c., as incarnations of the Almighty who came to teach us great truths of life from time to time. Similarly, we have, on the same principles, classified the Hindus again as followers of Sri Sankaracharya or of Sri Ramanujacharya or of Sri Madhvacharya and by these classifications we merely represent the classes of men who follow the teachings of these great Acharyas and shape their own spirutual ideals on those of the great Acharyas. Again, those that belong to the Brahma Samajam, who accept certain tenets of the ancient religion of the Hindus, and do not feel bound by other doctrines pertaining to that religion and those that belong to the Arya

Samajam, who again accept the Vedas, but pay no heed to the multifarious Shastras and Pramanas of the Hindus, claim to be called Hindus and do adopt Hinduism as their religion. Again the various subdivisions among the Vaishnavites, the Saivites, the Saktas, the Adityas and the Ganapatyas do belong to Hinduism. Why, we might go further and say that those that still worship snakes, trees, and other subordinate forms of the Divinity as true Gods do also belong to Hinduism. In more recent times, the Theosophists who while their doctrines are fundamentally against the spirit and letter of any of the known religions, still claim to belong to the various religions to which they by birth belong. The Hindus, who are theosophists claim to be Hindus and the Hindus, who are thorough-going social reformers do also claim to be Hindus in every right sense of the term, as they would have it. Those that hereafter marry under the recently passed much-vaunted Civil Marriage Act of Dr. Gour, who is the third avatara of the godhead that brought about this much-needed reform for the social evolution of the Hindus of India, must perforce be called Hindus. Those that marry widows must be called Hindus. Those that undertake sea-voyage with clear conscience or adjusted conscience must be called Hindus. Those that keep aged maids in their homes or would allow aged maids to choose aged husbands according to their free-will must be called Hindus. Those that choose to remain life-long bachelors or maids, to avoid the evils of married life in this transient world of maya, must be called Hindus. Those that act as if men and women are equal and eqally capable of protecting themselves for their own sakes, and as against one another are also Hindus. Those that conveniently brush aside all responsibilities attached to Hindu Dharma, but are not willing to and will not agree to give up any of the legal, social, religious or spiritual privileges of the Hindus as such, should continue to be called Hindus and should be accepted as being, in every sense of the term, followers of *Hinduism*. It appears that true (!) Hinduism even allows conversion from other religions. The Suddhi Sabha is doing that humanitarian work, I believe!! As against these hosts of men, there is the small minority of Hindus, who still try to interpret the Vedas and the Shastras, as the Rishis had interpreted them and are not bold enough to agree to compromise with their "advanced" brothers and sisters and so seem to be harping on the strings of faith, which is now old, no doubt, but not on that account rotten and deserving to be thrown aside. There are still, I believe, people who follow the religion of the Rishis strictly and accept the Vedas, as interpreted by the Smritis and as worked out in life by Sishtachara, up to the present day, and do keep their lives as far as possible unsullied by the more radical notions of modern times. These notions, they knew, are bound to disappear, even as the storms that attack rocks are bound to leave the rocks free and stronger for the attack, when the storms are gone. Hindu Dharma is eternal, inviolable and unchangeable. There are no two views as to what is Hindu Dharma, if we do accept our ancient Rishis as our Interpreters and our ancestors in the family as our leaders. It is only when we do not care to accept the authority of our Rishis and when we disregard the binding nature of the achara of our own immediate ancestors that we lead ourselves away from the path of Hindu Dharma and follow some Dharma, which may be far more sensible and far more convenient to us in every way, but which surely is *not Hindu Dharma*. It is, in my opinion, as unnecessary as it is idle, to go about classifying Hindu Dharma and go about telling people that would not hear having ears, that would not see having eyes, that would not understand having the power to understand, what is Hindu Dharma. Every schoolboy ought to know what is Hindu Dharma, but unfortunately not even our elders know in these days what is Hindu Dharma or even whether there is such a term as Dharma in our scriptures or in our lives. People who know or attempt to know what is Hindu Dharma and attempt to shape their lives in accordance with that Dharma are easily characterised as "conservative," "blindly orthodox," "superstitious" &c. In the recent discussions on the Civil Marriage Bill (now Act), one member took pride in saying that he was an orthodox Hindu and yet accepted the bill as it, in its final form, yielded all that rigid orthodoxy demanded. Another member said that he was an orthodox Hindu and yet he hailed the Bill as showing the liberty of view that Hindu Dharma permitted. Another said that orthodoxy was a very elastic material and so the Civil Marriage Act only bent orthodoxy and would not break it. Another said that the opposition to the third Bill of Dr. Gour was not so keen as it was to the first and the second Bills brought in before by Dr. Gour's two famous legislative ancestors. As a matter of fact, the orthodox Hindus laid their views clearly before the Government on two former occasions and the Government did not allow the Bills to be passed, because they then honoured orthodox sentiments. Now our national (!) Government has passed the Bill and what chance have the orthodox people to be heard? They have

no new arguments, for no new Rishis have since been born to propound new theories about Hindu Dharma. Any Hindu who has ordinary knowledge of Hindu Dharma knows that *civil* marriage is against the very spirit of Hindu Dharma. Marriage to the Hindu is a *samskara* and not a social contract, much less a civil contract, which could be entered into or broken off. While the very expression *civil* marriage is un-Hindu, is there need for the orthodox Hindu to put forth a pile of arguements against the Bill in its various clauses; Acts, Acts and Acts are possible hereafter because we are getting step by step, *national* Government, until we find our Government to be in the future *anything but national*. If *Dharma* as laid down in the shastras is thus flouted and disregarded, where is a *nation* afterwards ? So far as the Hindus are concerned, none in my opinion.

With such notions of Hinduism and with such loose interpretation of Hindu Dharma, it may appear to many Hindus that *orthodox Hinduims* is any longer a misnomer. Hinduism means anything now, only if it is not Mahomedanism or Christianity. The Mahomedan and the Christian will stoutly fight for the maintenance of his religion. The Mahamadan and the Christian would vote with the Hindu for the *Hindu* Civil Marriage Act, but the Moslem and the Parsi would not have civil marriage for his own community. See where the Hindu is there ! ! Omit the votes of the Mahomedans and the Christians in the division on the Bill, you find the Act has not been passed at all ! ! What is the conclusion, therefore ? While the orthodox Hindus feel that orthodox Hinduism is being so flouted and called names, orthodoxy is still rigid and Hinduism is still strong and alive. An Act of the Legislature does not make a Nation ! Orthodox Hinduism is still alive and strong. Dharma is still full of life. The ashes of material pleasures have covered the embers of the deep-seated fire of the faith of our ancient Rishis. If only we see that our Dharma is still kept alive in the best manner possible though it be by a few, the new cycle which is to dawn within a few years more, will re-establish our Dharma and orthodox Hinduism has still as long a future before it, as the long past behind it. The word Hinduism is a mere coinage and may mean anything. But *Dharma* is only one and eternal, as we know. Orthodoxy may be made to mean anything, but orthodoxy, as we know, is life in accordance with Dharma, as laid down by the Rishis and as practised by our own ancestors. Let us remember this fundamental fact and stand erect and strong. The tempests will pass and the rock of our Dharma will stand and take us to the New Age in Aryavarta, our ancient and eternal abode. Let us always remember what the Lord Sri Krishna says in the Bhagavadgita :—

Every individual obtains salvation by performing karma with love ; The close observance of one's own Dharma raises him in life. Noting exactly what the Shastra says on what is to be done and what is not to be done and knowing it, thou oughtst to perform karma exactly in accordance with the dictates of the Shastras ; and he who disregards the injunctions of the Shastras and acts according to his will, loses the fruit of his action, happiness and final salvation.

॥ श्रीजगद्गुरुपञ्चरत्नम् ॥

स्वीयपादपङ्कजानमज्जनौघपङ्कहृ-
द्दिव्यवीक्षणं दयापयोनिधिं महामतिम् ।
लोकपालने कृतावतारमिष्टदायिनं
श्रीजगद्गुरुं परं प्रभुं प्रणौमि शंकरम् ॥ १ ॥

नास्तिकादिदुर्मतीन्विजित्य शास्त्रवादतो-
ऽद्वैतकल्पवल्लिका विभाति येन वर्धिता ।
शिष्यभूतमण्डनं सुबोधदानपण्डितं
श्रीजगद्गुरुं परं भजे तमद्य शंकरम् ॥ २ ॥

राजताद्रिनीतचन्द्रमौळिलिङ्गपञ्चकं
स्वर्णवृष्टितोषितावनीसुधाशर्दपतिम् ।
योगमार्गदर्शिनं बुधाळिसेवितं सदा
श्रीजगद्गुरुं परं प्रभुं प्रणौमि शंकरम् ॥ ३ ॥

द्वारकादिमस्थलेषु भास्वराश्चतुर्मठीः
स्थापयन्तमादरेण धर्मरक्षणाय च ।
निर्ममं सुशर्मदानदीक्षितस्ववीक्षणं
श्रीजगद्गुरुं परं भजे तमेव शंकरम् ॥ ४ ॥

शारदाजयेन जातकीर्तिपूरिताशकं
योगनामचन्द्रमौळिलिङ्गपूजनादरम् ।
काञ्चिदेशराजमानकामकोटिभूषणं
श्रीजद्गुरुं परं प्रभुं प्रणौमि शंकरम् ॥ ५ ॥

श्रीजगद्गुरुप्रपूज्यपादपद्मसेविना
पञ्चपूर्वकापगेशशास्त्रिणा सभक्तिकम् ।
पञ्चकं प्रणीतमेतदादरेण यः पठेत्
ज्ञानदग्धकल्मषो निजं स्वरूपमाप्नुयात् ॥

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SRI RAMANUJACHARYA.

By K. S. Ramaswami Sastri B.A., B.L.,

O Thou whose life like sacrificial fire
Was bright and pure and blest the world with light
And holiness! O ray from Vishnu's might!
Your work is like a sweet and heavenly lyre
Whose notes are soaring ever higher and higher
As strikes with crescent love and fingers bright
An angel burning sunlike on our sight
And calling us to rise from passion's mire.
I seem to see your standing on a tower
And shouting unto all the holy name
Forgetful of what happens unto thee.
I see thee gazing on Lord Vishnu's power
The Lord with eyes like lotus kissed by flame
Of sun—till sight doth flower in ecstacy

Sources of the Religion nd Philosophy of Sri Ramanuja.

By T. T. Rangacharyar B.A., B.L.

In India, the ultimate truths are believed to have been revealed by Sruti, that is the Upanishads. Those truths were logically determined by the Brahma Sutras. Bhagavad Gita is something like a running commentary on the Upanishads. The so-called founders of the systems, known as Adwaita, Visishtadwaita and Dwaita, accepted the binding character of the above-mentioned three authorities.

But neither Sri Sankara nor Sri Ramanuja was the founder of the system he represented. They were the most prominent exponents of the religions and philosophies called after them. They rely on the same authorities and, in explaining the same texts, they agree a great deal, while manifesting disagreement on certain fundamental points.

The Brahma Sutras of Badarayana were called Vedanta Sutras. At, or, about the period when those sutras developed there were five other schools of philosophy, called darsanas, each with its own sutra literature and with well-known authors. All these six schools of philosophy considered the Vedas, as eternal. If any among them assigned an origin to the Vedas, it also admitted that they proceeded from the great Purusha, thus denying to them what may be called a human origin. The Vedic Rishis themselves declare in many hymns that they were the inspired Seers of those hymns. In the Purusha Sukta, it is declared that Rik, Yajus and Saman came forth from the Purusha. The same fact is frequently mentioned in the Brahmanas and Upanishads. The belief in the divine origin of the Vedas is really as old as the Vedas themselves.

The authors and expositors of the six darsanas examined the doctrine of the eternity of the Vedas

and Mr. Tilak reproduces in his 'Arctic home in the Vedas' Dr. Muir's conclusions about their discussions, in the following words:—'They all bear witness to the fact that, so far as traditions went,—an unbroken tradition of antiquity, there was no remembrance of the Vedas having been ever composed by or ascribed to any human author: and taking into consideration the learning and the piety of these scholars, their testimony must be regarded as an unimpeachable proof of the existence of such a tradition, which was considered ancient several centuries before the Christian era.' Mr. Tilak refers to a sloka from the Mahabharata, which states that the great Rishis, by the grace of the self-born Lord, obtained through contemplation, in ancient times, the Vedas and the Itihasas which had disappeared at the end of the preceeding Mahayuga. The Vedic literature now in existence forms but a portion of what once existed, and the attempt of certain writers to deny a Vedic origin to certain Itihasas is not of any practical value. Such was the accepted tradition about 2500 years ago.

In the Maitrayi Brahmana, the divine origin of all the Vedas including Itihasas, Puranas, Upanishads and Sutras is asserted. In the Mundakopanishad, it was declared that the seers saw Karmani (such as agnihotra) in the mantras; and one interpretation of the text declared that the rituals were ordained in various ways in the period called Treta Yuga.

Thus the Vedas, including the Brahmana and Upanishad literature, were considered as revealed many centuries before the date of the Sutras. In the Brahma Sutras the Upanishads were referred to as Sruti, Sabda and Sastra. The age of the Brahma Sutras was many centuries before the Christian era. Their author Badarayana was identified with the great Vyasa both by Sankara and Ramanuja. Srikantha, another commentator of the Sutras, called them Vyasa Sutras. The great Vyasa was believed to have lived in the beginning of the Kali age. It is possible that the original sutras composed by him were developed and improved by his successors.

In Skanda Purana Badarayana was identified with the Great Vyasa. One Bodhayana was the first commentator of the Brahma Sutras. The English translator of the Sutra Bhashyas identifies him with a minister of the kingdom of Magadha in the fourth century B. C. His Sutra Vritti was admittedly an extensive work.

In several places Sankara appears to controvert the views of Bodhayana, called Vrittikara, as explained by Anandagiri in his Tika. Ramanuja expressly declares that he was interpreting the Sutras, following the views of Bodhayana. He also states that there were other ancient Acharyas who followed Bodhayana and condensed his extensive Sutra Vritti. Of these, Dramidacharya wrote a Bhashya. The other teachers were Tanka and Kuhadeva. Their works were considered short and thus Ramanuja found the necessity of writing out his Sri Bhashya. Quotations from Bodhayana and Dramida are found in Sri Bhashya. But their works are not now in existence.

Sankara also had great Acharyas as his predecessors. The greatest among them was Goudapada. Goudapada, in the first sloka of his Alatasantiprakaranam, claims the Highest among purushas as his immediate Acharya. Sankara, in commenting on the above Sloka, states that Goudapada had direct Upadesam of what he expounded in his karikas from Purushottama Himself. Anandagiri explains that Goudapada performed tapas, at Badari, from a desire to worship Bhagavan Narayana, and the Lord, pleased wilh his tapas, appeared and taught Brahma Vidya to him. In his tika, on the Bhashya of Mandukyopanishad, Anandagiri refers to that circumstance once more.

Thus we see that Adwaita and Visishtadwaita systems are very old. In fact, they are as old as the Sutras themselves. In Karyadhikarana, a teacher named Badari is referred to, and his opinion was that a Mukta proceeding along the path known as Devayana or *Archiradi* stops at the world of Hiranyagarbha and obtains the highest Brahma along with Hiranyagarbha, when the Universe enters into the Pralaya state. Another Acharya named Jaimini considered that the *Archiradi* leads to the highest Brahma itself. Subsequent Sutras explain the view of Badarayana. Sankara considers that Siddhanta or the conclusion to be established is Badari's view. He refers to the general rule that the Purvapaksha or the view to be refuted must precede the siddhanta and states that certain writers following such a rule, conclude that the Sruti texts relating to the obtaining of Brahma by *Archiradi* refer only to the Highest Brahma and that their view is incorrect, as the proceeding to the Highest Brahma which is everywhere against reason.

Ramanuja treats Badari and Jaimini as purvapakshins and Badarayana as laying down the Siddhanta. The two teachers differ in wording the Sutra relating to Badarayana Thus while according to Ramanuja, the sutrakara considers the views of the previous two teachers as incorrect, according to Sankara's wording of the Sutra they were both not wrong. Sankara tries to reconcile such a conclusion in a way. But his statements afford evidence to show that there were commentators before him, whose views are followed by Ramanuja. According to Sankara, the Highest Brahma, without attributes, is everywhere and one who realises his identity with it becomes one with it, without a necessity to proceed by *archiradi.* Ramanuja, while admitting the all-pervading character of Brahma, considers Him as endowed with all auspicious attributes and as being present in a special manner in a world known as Vaikuntha, where he is worshipped and served by the Muktas.

In Brahmadhikarana, Mukta's Swarupum or nature is considered. Jaimini's view was that each Mukta was endowed with auspicious qualities, such as freedom from sin, old age, death, grief, hunger and thirst, and powers to accomplish his thoughts and desires etc. Oudulomi thought that Mukta swarupam was mere intelligence without attributes. Sankara apparently agrees with this view. Badarayana states that a Mukta is by nature intelligence and is also possessed with auspicious attributes. Sankara explains that the acceptance of attributes by Badarayana was for satisfying vyavahara.

We have so far considered, the predecessors of Ramanuja and Sankara, in relation to their interpretations on Upanishads and Brahma Sutras. Two great teachers preceeded Ramanuja to prepare for him both his philosophy and his religion. They were Sriman Nadhamuni and his grandson Yamunacharya. Nadhamuni's works known as Nyaya'atwam and Yogarahasyam are not now extant. His great learning and piety were duly recognised by Yamunacharya. Nadhamuni must have known the works of Badarayana, Dramida and others. He also studied the Tamil hymns of Nammalwar, otherwise known as Satakopa, perhaps under a duly qualified teacher. Such is the tradition. Nammalwar was an inspired poet, was pre-eminently a Bhakta, and from his poems, he appears to have been the greatest Bhakta of God in this Yuga. Nadhamuni was the first teacher to reconcile the views of Nammalvar, with the views of Bodhayana and Dramida and he established what is now known as Srivaishnava Sampradaya.

Yamunacharya was in his days, and as asserted by him, the greatest authority on the two Mimamsa Sastras. He wrote many works, which are all extant. They formed the foundation of Sri Ramanuja's bhashya on Brahma Sutras and Bhagavadgita. Ramanuja fully acknowledges his great indebtedness to Yamunacharya.

The Sri Vaishnava religion of Satakopa, Nadhamuni and Yamunacharya, cannot be adequately understood without a reference to the Bhagavat Sastra or Pancharatra Agamas. Yamunacharya wrote Agama Pramanya to establish their authority. In Pancharatradhikarna, Ramanuja closely followed the reasoning of Yamunacharya to establish the authority of the Bhagavat Sastra. Sankara in his commentary on the same Adhikarana, states that Pasupatas deny that Eswara is the material cause of the world and that Bhagavatas, like Vadantins, admit that He is both the material and efficient cause. He accepts Bhagavata views on many points and dissents from them on other points. From his bhashyas on the Brahma Sutras, Gita and the Upanishads, one can easily infer that he was much influenced by the Bhagavata religion and identified Eswara with Vasudeva or Narayana, as the Bhagavatas do. His disciple Sureswaracharya, in his Vartikam on Brihadaranyakopanishad bhashya, states:—'Vyasa named Krishna Dwaipayana, who knew all the Vedas and was the dispeller of darkness, stated thus many times, desiring the good of all beings, that is, 'Narayana is above Avyaktam (matter) and the Brahmanda was produced from Avyakta: all these worlds are within the Anda, including the earth and its seven islands.' To that God, who is without gunas and possessed of auspicious attributes, to Narayana who is the All, to the supreme soul of the devas, I offer my worship. By the great knowers of the Vedas, the Mantra known as Narayana was addressed with reference to Him. He is omniscient and all-mighty. He is the soul of all and is omnipresent. He is without change and the cause of the origin, sustenance and end of the universe and He is the eternal Eswara. Satwatas, (Bhagavatas) worship Him in four forms and Hairanyagarbhas and Pasupatas and others—also worship him in the same way.' At the end of the book, Sureswara makes an offering of his work to Vishnu, saying that it went after the pure and eternal Vaishnavam Padam. This is a digression and it was meant to show that the religion of Sankara, as the author of his Bhashyas, was greatly influenced by Bhagavat Sastra. Sankara himself says in his Sutra Bhashya, "That which is stated (by the Bhagavatas) that Narayana, well-known as above Avyakta, the supreme soul and the soul of all, manifests Himself in various forms, we don't deny. We do not deny also that Bhagavan should always be worshipped with undivided attention, through Abhigamana, Upadana, Ijya, Swadhyaya and Yoga," otherwise known as the Karma to be performed during the five periods of a day.

While according to Sankara the Pancharatra contradicted the Vedanta in certain respects, Ramanuja states that there was no contradiction between them. The whole of the Mahabharata discloses the influence of the Pancharatra on its author; what is called the Mokshadharma in the Santi Parva is mainly devoted to the elucidation of the Bhagavata religion. Mr Tilak's opinion that the teachings of the Gita are based on that religion need cause no surprise to anybody. In fact, most of the slokas of the Gita are found reproduced in the Mokshadharma and other portions of the Mahabharata. Srimad Bhagavata Puranam follows the teachings of the Pancharatra. We have now to consider about the special contribution which the Pancharatra sastra made to the religion of the Vedanta. Worshipping the Lord through one's own works and offering the fruits of such works to Him is much insisted upon in the Bhagavata religion. The Lord is to be worshipped and served, according to the rules of the Satwata, by Brahmanas, Kshatriyas, Vaisyas, and Sudras, through the performance of their appropriate works. The Lord desired Arjuna to offer to Himself whatever he did or enjoyed, whatever he offered in sacrifice or gave as alms,—and whatever austerity he practised. He taught that one obtains siddhi or moksha, worshipping Him by performing his own works. In the eleventh skandha of Srimad Bhagavata what are called Bhagavata dharmas are described. In following them it is stated, one is never injured by impediments as in performing the Vaidika dharmas. Whatever one does by one's body, or speech, by one's mind, senses, or intellect, by one's will or by one's own nature, one must offer all that to Narayana, the Parameswara. If one does that, it becomes Bhagavata dharma, according to Srimad Bhagavata. From the Moksha dharma, we understand, that any one who worships the devas or ancestors, or recites Mantras or offers oblations, or kindles fire, goes to the highest heaven, by merely remembering the Lord at the same time. Men are enjoined to offer sacrifices and gifts and practise austerities, without a desire for fruits. In the Mokshadharma, a king named Uparichara Vasu is much praised as a follower of Bhagavata dharma. He worshipped the Lord according to Satwata rules and offered to his ancestors, what had been previously offered to the Lord. He considered himself and his kingdom, his wealth, his wife and everything else as belonging to the Lord and they were all therefore duly offered by him to the Lord. He performed Vaidika works of all sorts, following the Satwata rules. Those who knew the Pancharatra were fed at his house with the best of foods previously offered to the Lord.

Janamejaya admires those who follow the Bhagavata dharmas. They are called Ekanthis, that is those who are devoted to God with all their heart. The Lord is pleased with them and accepts their worship, offered according to injunctions. There are Brahmanas who study and follow the Vedas and the Upanishads; there are sanyasins; Janamejaya considered the path of the Ekanthis as superior to other paths. He questioned Vaisampayana about the author of the Bagavatha dharma and about the life led by the Ekanthis. Vaisampayana replied, that in the battle between the Kurus and the Pandavas, when the armies were assembled for fight, and when Arjuna was afflicted with grief, the Lord himself taught the dharma (to Arjuna). Therefore Bhagavadgita is an exposition of the Bhagavatha dharma or Pancharatra sastra. Vaisampayana subsequently narrates how this dharma was taught by the Lord again and again and how it was frequently forgotten.

Seven rishis, called Sapta Sikandis once composed Pancharatra sastra in 100000 slokas. The Lord appeared before them and gave expression to his approval of what they had composed. In that connection, it is stated that the sastra was in agreement with the four Vedas. The Lord blessed the sastra to become the greatest authority as regards the path leading to all purusharthas, and said that the first Manu (Swayambhuva) would establish dharmas according to that sastra, that it would be followed by Usana and Brihaspati and finally by Uparicharavasu and that it would disappear after his death. On one occasion Brahma worshipped Narayana and received from Him this sastra, "containing the highest dharma, with all rahasya and sangraha (epitome), including aranyaka (philosophy)' This dharma is called Krita-yuga dharma and Nirasihkarma (works performed without desire for fruits). It does not tolerate

himsa (injury) in any way. Vedic sacrifices were performed without slaughtering animals. "O son of Kuru! if the world is full of Ekanthis, who injure none and are possessed of self-control and who love doing good to all beings then Kritayuga would begin and none would work with a desire for fruits.'

Another doctrine of Bhagavata sastra is Prapatti or going to the Lord for freedom from samsara, that is salvation. This was taught by the Lord towards the close of the Gita and Sri Rama promises protection to all who seek his protection. This doctrine and the manner of performing Prapatti or saranagati, are very much dwelt upon in the Pancharatra Agamas. Ramanuja left a work called Saranagati Gadyam, which explains all the necessary elements of this path towards Moksha. In the Mokshadharma, the Lord says, if any devotee with sincerity says Namah, he will obtain the eternal world, even if he be a chandala. Therefore it need not be stated that sadhakas (those who obtained the diksha) who worship me with faith and according to rules and with self-control would go to me, as they entirely rely upon me. It is stated elsewhere, 'one who utters (makes japa of, this Mantra obtains that highest abode of Vishnu. What need has he for many mantras, who is devoted to Janardana. The Mantra Namo Narayana will accomplish every desire.'

Passages of this kind abound in the Moksha dharma, expounding the doctrines of Bhagavatas. Such were the authorities which Sri Ramanuja respected and followed in expounding and establishing his religion. They were also respected by Sri Sankara who quotes from them in his Sariraka Bhashya. Our Acharyas of all sampradayas were great thinkers and were endowed with extensive knowledge. They were pious and sincere and gave their undivided love to the Lord. In this world, differences of opinion even as regards secular matters become inevitable. What can we say if earnest thinkers differ in their views in explaining texts which relate to matters which are beyond our perception? Competent thinkers may argue and adduce counter arguments. But all who worship the one Brahma who is present in the heart of all cannot afford to hate or injure any human being and much more, learned and pious teachers of old. All Vaidika sampradayas are now in danger from external and internal enemies. Those who love the Vedas and the Upanishads, the Bhagavad Gita and the Brahma Sutras, cannot now afford to quarrel with each other and betray their sacred trust. To most men, their religion is settled by their birth. To most men who go to schools to learn the foreign literature, there is no religion or sense of duty as regards the culture of their ancestors. Some turn out to be the enemies of that culture chiefly among the Non-Brahmanas. The few who feel attached to their glorious heritage, to the most logical, philosophical and soul-satisfying among the religions of the world, are bound to manifest a sense of their duty towards it, to combine and exert for preserving the Vedamarga and for handing it down to the future generations, in order that this land may be blessed and that the world may be redeemed.

The Uniqueness of Sri Sankara's Doctrine.

By R. Krishnasamy Sastry B.A.

In his पञ्चपादिका, Padmapadacharya, one of the direct disciples of Sri Sankaracharya, speaks of his Master in the following terms:—

'ब्रह्मविदामेकपुण्डरीकस्य लोकानुग्रहैकरसतया सम्यक् ज्ञानप्रवर्तन-प्रयोजनकृतशरीरपरिग्रहस्य भगवतो भाष्यकारस्य मतमागमयितव्यम्'

And my revered teacher Professor Sundararama Aiyar in his usual powerful manner refers to the Acharya as "one whose intellect was perhaps the mightiest ever seen on earth among men and who used his supreme gifts for the loftiest of all purposes with an ardour of enthusiasm and a loving tenderness rarely equalled and never surpassed." To deal adequately with the manifold greatness of the Acharya's teachings in the course of a short article is to attempt an impossible task. We shall therefore confine ourselves to pointing out what we consider to be the unique features of the Acharya's doctrine.

I. *Veda as the* परमप्रमाण, *supreme source of knowledge.* The Acharya alone among Indian thinkers pays real homage to the Veda. According to him the Veda is an independant source of knowledge प्रमाण side by side with sense-perception and ratiocination. The universally recognised definition of the Veda is as follows:—

'अनधिगताबाधितप्रयोजनवदर्थप्रतिपादकशब्दसमूहः' It must have for its aim the communication of knowledge concerning matters which transcend the spheres of sense perception and reasoning. If its function is merely to confirm or corroborate what we learn from other sources, it will become superfluous, fit only to be discarded. For instance, We need not go to the Veda to learn that fire keeps out cold. *Again*, the knowledge gained from the Veda must not be subverted by what we gather from sense-perception or reasoning. If it were to teach that fire is cold or that the sun does not give light, it would stand self-condemned. *Lastly* the knowledge gained from the Veda must be of practical value to the inquirer. What does it profit a man to be told that the earth was once a molten mass of burning liquid or that man is the highest link in a chain of continuous evolution?

Let us now proceed to consider the Acharya's doctrine in the light of the definition of the Veda given above. The most fundamental article of his doctrine is that there is but One Reality without a second—एकमेवाद्वितीयम् To this one Reality the term Brahman is applied by the Veda. It needs no saying that Brahman is not an object of sense-perception; if it were so, there would not be the thousand and one mutually conflicting theories about its nature. Some like the Buddhists even deny its very existence. Similarly inference (अनुमान) can give us no knowledge about it. The argument from causality can go no further than proving that the world as we see it, being an effect must have proceeded from some anterior Cause. Whether such cause is one or many, whether it is itself uncaused and whether it is eternal is entirely beyond the scope of reasoning. Hence the Veda alone can give us right knowledge regarding Brahman. As the Acharya says

'न हीदमतिगम्भीरं भावयाथात्म्यं मुक्तिनिबन्धनं आगममन्तरेणोत्प्रेक्षितुमपि शक्यम्। रूपाद्यभावाद्धि नायमर्थः प्रत्यक्षगोचरः। लिङ्गाद्यभावाच्च नानुमानादीनाम्"

Such knowledge as we obtain from the Veda is not subverted by what we learn from other sources of knowledge. We have no ground whatever to throw doubt on the authority of the Veda. The only grounds on which we may discard the authority of the Veda are : (a) that it treats of matters about which we have knowledge obtained by other means ; (b) that its evidence is self-contradictory (c) that it speaks with an uncertain voice and (d) that it is silent on what it should teach. Not one of these grounds is applicable to the Veda. In the words of Sureswara Acharya

मानान्तरानवष्टब्धं निर्दुःखात्मानमञ्जसा 'बोधयन्ती श्रुतिः केन न प्रमाणमितीर्यते ॥

As the scope of the different Pramanas is distinct, no conflict or contradiction is possible among them. Each Pramana is supreme in its own religion. As the Acharya tersely puts it 'स्वविषयशूराणि प्रमाणानि' Conflicts can arise only when the Pramanas overlap each other. It has already been stated that the Veda alone can give us a right knowledge of the One Reality, And from such knowledge results the attainment of of the Bliss of the Supreme Being which is *the summum bonum* of the life ब्रह्मावगतिर्हि पुरुषार्थः This supreme position as an independent Pramana accorded to the Veda sharply distinguishes the Acharya's doctrine from all other schools of Vedanta. It is no doubt true that the propounders of other Vedantic schools also appeal to the authority of the Veda in support of their position. In practice however their endeavours to interpret the Veda in conformity with the deliverances of sense-perception and ratiocination can only end in the de-thronisation of the Veda. Strangely enough they forget that such lip homage as they pay to the Veda really tend to expose it to the taunts of sceptics and heretics. To repeat what has already been stated—there is no need to go to the Veda for what we can obtain from other sources.

If, it may be objected, the Veda is the one infallible source of knowledge concerning Brahman, there can be no need or occasion for reasoning and that the whole range of Advaitic literature is so much waste of human labour and ingenuity. This objection is however based on a very simple misconception regarding the scope and validity of ratiocination as a source of knowledge. According to the Acharya the function of Reason is the negative one of removing doubts regarding the true import of the Veda as taught by the Guru. By itself reasoning cannot give us true information about anything. Reason cannot operate in the void. Certain things must be taken for granted as axioms or postulates or the authoritative teachings of scripture. Then only can Reason begin its operations; without such bases reasoning is merely beating the air or as आनन्दबोधाचार्य aptly says 'आकाशरोमन्थ' The Advaitin takes his stand upon the Veda and brings the whole resource of the human intellect to arrive at a correct understanding of the Veda. Without such correct knowledge of the Veda, man cannot attain the ineffable Bliss of Brahman which is the one goal of the entire creation. The following passage from Vidyaranya's विवरणप्रमेयसंग्रह clearly describes the Advaitin's attitude towards reason.

"शास्त्रप्रमाणादुत्पन्नापि ब्रह्मविद्या चित्तदोषप्रतिबद्धा तर्कं सहायमपेक्ष्य पश्चाद्विषयं निश्चिनोति । तर्कस्याप्रमाणभूतस्य स्वातन्त्र्येण वस्त्वनिश्चायकत्वेऽपि, नात्यन्तमनुपकारित्वम् । प्रमाणतच्छक्तिप्रमेयाणां स्वरूपे संभवासंभवप्रत्ययरूपत्वात् । अत एव प्रमाणानुग्राहकस्तर्क इति तर्कविदः"

Those who are familiar with the brilliant dialectics of Lord Balfour will, we trust, fully appreciate the Advaitin's position regarding reason.

This frank recognition of the limitation of reason has led a recent historian of Indian philosophy to call the Acharya as more a theologian than a philosopher. This attempted distinction between philosophy and theology is a commonplace idea in the West where philosophy has only a theoretical value and is practically divorced from religion. To the Vedantin to whom philosophy is the theory of religion and religion is the practice of philosophy such a distinction has no meaning. Besides, such a criticism betrays a regretful want of real acquaintance with the classical treatises on the Advaita Vada. Professor Max Muller admiringly wrote about "the fearless consistency of Sankara." We cannot conclude this part of our essay better than by quoting the following passage from the Kenopanishad Bhashya which contains in a short compass the Acharya's views regarding the relative validity of the Pramanas :—

'एवमाचार्योक्तः शिष्य एकान्ते उपविष्टः समाहितः सन् यथोक्तमाचार्येणागममर्थतो विचार्य, तर्कतश्च निर्धार्य, स्वानुभवं कृत्वा, जगर्ज ब्रह्मविद्यायां दृढनिश्चयतां दर्शयन्नात्मनः'

II. *Reconciliation of the various divisions of the Veda.* To one who regards the Veda as infallible, a formidable difficulty presents itself at the very outset, viz., that the Veda bristles with seemingly irreconcilable contradictions. Not to speak of the Karmakanda with its multitudinous sacrificial details, the Upanishads themselves which are regarded as containing the last word on the real nature and destiny of man abound in mutually opposed teachings regarding Brahman. For instance Brahman is in some places described as void of all qualities (निर्गुण) and in other places as possessing all auspicious qualities (सत्यकामः सत्यसंकल्प etc). The methods of meditating upon and worshipping Brahman are also diverse. Unless these apparent contradictions are satisfactorily resolved, the Veda will have to be discarded as idle and incoherent prattling. Herein comes the Acharya to the rescue of the Veda. Before the magic wand of Mayavada and the theory of degrees of reality based thereon, these apparently irreconcilable contradictions vanish into thin air. The doctrine of degrees of Reality enables the Acharya to assign to the various parts of the Veda their true and legitimate place in an all-embracing scheme of salvation. No part of the Veda requires to be explained away. As Madhusudana Saraswati well says in his commentary on Sankshepa Sariraka (I.7)

'श्रीमद्भगवत्पूज्यपादैस्तु व्यावहारिकत्वेन कर्मकाण्डप्रामाण्यप्रवृत्त्यादिव्यवस्थाप्य वेदान्तानां तात्त्विकशुद्धाद्वैतपरत्वं व्यवस्थापितमिति स्वार्थे समन्वितत्वं कृत्स्नवेदस्य संपन्नम् '

Other schools of Vedanta either obliterate the differences or explain away the express teachings of the Veda by forced interpretations and by unwarranted narrowing of the scope and meaning of Vedic expressions. Sri Ramanuja's interpretation of नैर्गुण्य as हेयगुणरहितत्व is an instance in point.

It may be said that the doctrine of Maya is not expressly taught in the Upanishads and that it is the ingenuity of the Acharya which has foisted the doctrine on the Upanishads. This is not however the place to enter into a lengthy discussion on this matter. It will suffice if we merely point out that when the Veda declares the knowledge of Brahman to be the cause of liberation it impliedly teaches that bondage is due to अज्ञान which is otherwise styled Maya. In the words of my revered teacher, the mission of the Veda is "to explain to man his real nature and destiny and to guide him along the path which leads him to the goal of life." Hence the Veda is not at all concerned with the question of the reality or un-

reality of the world. As it is the function of the teacher to render explicit what is implied in the teachings of the Veda, the Acharya is justified in deducing the doctrine of Maya from such Vedic statements like 'यत्र हि द्वैतमिव भवति' 'नेह नानास्ति किंचन' तमेव विदित्वातिमृत्युमेति' etc., As Vidyaranya beautifully says: 'श्रुतेर्बन्धसत्यत्वासत्यत्वयोस्ताटस्थ्यात्' अस्माभिस्तु श्रुतोपपत्त्यर्थं बन्धस्याविद्यात्मत्वं कल्प्यते'

III. *Realisation in this life.*

Another unique feature of the Acharya's doctrine consists in the fact that its truth can be verified in this life by practical realisation. As the Bhagavan says in the Gita the Advaita is प्रत्यक्षावगमम्. The goal of life can be attained in this very existence and one need not resort to supra-mundane planes for the purpose. The idea of Jivanmukti—liberation even in this body—lends an additional glory to the Acharya's doctrine. Sadasiva Brahmendra and Ramakrishna Paramahamsa bear living testimony to the fact of Jivan Mukti. To those who deny the possibility of such Jivanmukti the Acharya tellingly replies

'कथं ह्येकस्य स्वहृदयप्रत्ययं ब्रह्म वेदनं देहधारणं च अपरेण प्रतिक्षेप्तुं च शक्यते'

IV. *All inclusiveness and toleration.* Another noteworthy characteristic of the Acharya's Advaita Vada is its all-inclusiveness and broad-minded toleration. It can comprehend within its all-embracing fold every conceivable variety of religious and philosophic faith. The Harmony of Religions of which we hear so much nowadays has its rationale only in the Acharya's doctrine. To one whose watchword is Unity the existence of diversity in the phenomenal universe is a matter of no concern. To the Advaitin no system of religion or philosophy is an object of hatred, scorn or ridicule. In the words of the Acharya 'अन्योन्यविरोधिभिः द्वैतिभिरस्मदीयोऽयं वैदिकः सर्वानन्यत्वादात्मैकत्वदर्शनपक्षो न विरुध्यते, यथा स्वहस्तपादादिभिः'

The eminent Vedantic teacher Appayya Dikshita refers to the Dvaita and Visishtadwaita sytems as अदवीयसीर्निः (not far distant from us). This spirit of inclusiveness and harmony necessarily engenders a spirit of toleration, not the toleration of indifference or scepticism, but the toleration which is the outcome of a genuine conviction that the diverse paths of religious and philosophic endeavour are simply so many ladders leading the soul to its appointed goal of Unity and Bliss. As the *Panchadasi* puts the matter 'जलपाषाणमृत्काष्ठवास्याकुद्दालकादयः ईश्वराः सर्व एवैते पूजिताः फलदायिनः Brahmananda Saraswati, the last great champion of the Acharya's Advaita Vada goes so far as to say that even worms are not left out of account in the appointed scheme of salvation—कीटादीनामपि कदाचिद्ब्राह्मणादिभावं प्राप्स्यतां उद्धरिष्यमाणता ।

V. *Fearlessness* is another outstanding characteristic of the Advaita Vada and logically follows from its doctrine of the One Existence without a second. The Veda itself says द्वितीयाद्वै भयं भवति. Where there is no duality there is no fear. As long however as the body exists, duality persists and hence fear cannot entirely disappear 'न ह वै शरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति ।' अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः says the Chhandogya Upanishad. The Acharya defines Mukti as freedom from bodily existence (तदेतदशरीरत्वं मोक्षाख्यम्). Hence to the Advaitin the ideal Mukti as something to be obtained in a supramundane sphere of existence in the presence of the Lord does not appeal as quite satisfactory. In the words of Appayya Dikshita 'स्वानैश्वर्यप्रयुक्तशाकस्य पुरुषस्यान्यैश्वर्यदर्शनेन वीतशोकत्वापत्तिवर्णनायोगात्'

VI. *Profound Simplicity.*

Vachaspati Misra's description of the Acharya's Brahma Sutra Bhashya as प्रसन्न गम्भीर (pellucid and profound) can with equal truth and propriety be applied to the Acharya's docrine in general. The system which is stated by Dr. Goldstucker to be "the sublimest machinery set in motion by oriental thought" can yet bear compression in half a verse. As the familiar sloka runs :—

'श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥'

Nowhere else can we find a system of philosophy whose basic doctrines can be expressed with such comprehensiveness, simplicity and precision yet some of the mightiest intellects known to humanity have spent their entire life-time in expounding and defending it. Professor Max Mullur speaks but the bare truth when he writes that "no doubt is left on any important point of Sankara's philosophy; which is more than can be said of any system of philosophy from the days of Plato to the days of Kant"

Such are some of the distinguishing features of the Acharya's doctrine which Dr. Deussen of Kiel rightly calls "the strongest support of pure morality" India can never repay the debt she owes to the Acharya who in the short space of 16 years traversed the entire continent from the Himalaya to the Kanya-Kumari lifting Maya's veil wherever he went and carrying to the humblest homes the wisdom of the mighty Rishis of old. The least that we can do to show our gratitude to the Acharya is to recognise that our duty lies in the direction of preserving unimpaired the ideals of the Advaita Vada for the benefit of generations yet unborn both in this Holy Land and elsewhere.

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Sri Sankaracharya
A Sketch.

"India has to live and the spirit of the Lord descended again. He who declared that 'I will come whenever virtue subsides' came again and this time the manifestation was in the South and up rose that young Brahmin, of whom it has been declared that at the age of sixteen he had completed all his writings, the marvellous boy Sankaracharya rose. The writings of this boy of sixteen are the wonders of the modern world, and so was the boy. He wanted to bring back the Indian world to its pristine purity, but think of the extent of the task before him. I have told you a few points about the state of things that existed in India. All these horrors that you are trying to reform are the outcome of that reign of degradation. The Tartars and the Belluchis, and all the hideous races of mankind, came to India and became Buddhists and assimilated with us and brought their national customs and the whole of our national life became a huge page of the most horrible and the most bestial customs. That was the inheritance which that boy got from the Buddhists and from that time to this the whole work in India has been a reconquest of this Buddhistic degradation by the Vedanta. It is still going on, It is not yet finished. Sankara came, a great philosopher, and showed that the real essence of Buddhism and that of the Vedanta are not very different but the disciples did not understand the master and had degraded themselves, denied the existence of the soul and of God and had become athiests. That was what Sankara showed and all the Buddhists began to turn to the old religion."

In such eloquent words has Swami Vivekananda pithily expressed the marvellous meteoric career of the illustrious Sri Sankaracharya, the pride and glory of India and the mightiest intellect that adorned the face of this globe. His career was like a flash of lightning that flitted across the Indian sky illumining the darkest corners of this holy land with its dazzling brilliance. So meteoric and so dazzling was his career that it was not possible for ordinary people to follow him and understand aright the wonderful import of his teachings. Why, even at this distance of time his wonderful philosophy is not easily grasped by all. Before proceeding further let us narrate some of the incidents of his marvellous life as is known to us through tradition and the various Sankara Vijayas.

There is a village yclept Kaladi on the bank of the river Purna (the modern Alwaye) in the North-West corner of the State of Travancore. In that village there lived some three thousand years ago a Brahmin named Sivaguru who with his wife Aryambal worshipped God Siva with intense devotion and prayed for a son. In course of time the Lord was pleased with his devotion and asked him whether he required several foolish long-lived sons or one brilliant but short-lived son. On Sivaguru's praying for the latter, Lord Parameswara granted him the booon and disappeared. Soon after Aryambal gave birth to a son who even in his infancy became the cynosure of all eyes not only by his extraordinarily beautiful figure but also by his marvellous powers of intellect. The Puja at the temple of God Paramesvara was being performed every day by the Brahmin Sivaguru and when he returned home every day he used to give his boy to drink the milk which he had offered to the Goddess at the Temple. Whenever Sivaguru was absent from town his wife Aryambal used to perform the Puja and give the milk as usual to the boy. When the boy questioned his parents as to where the milk came from they told it was what was offered to the Goddess at the Temple. He at once retorted 'If you had offered the milk to the Goddess she would have drunk it. How could you bring it to me.' They were taken aback at this question and replied that they brought him the remnant of what the Goddes had drunk. The boy was satisfied with this reply. Some days afterwards it so happened that Sivaguru was out of town and his wife Aryambal also was out of doors. So she asked her young boy to take the customary cup of milk to the Temple and offer it to the Goddess. The young boy was so glad of the opportunity. He went to the Temple with the cup of milk and offered it to the Goddess. He waited for some time and not perceiving any signs of the Goddess partaking of the milk began to cry. The pathetic cry of this innocent youth melted the heart of the Goddess and she appeared before him and asked him what he cried for. The boy said, 'My father and mother have told me that when they offer you milk you drink the same. Now that I have offered it why do you keep quiet. Am I in any way inferior to my parents? That is what I am crying for.' The Goddess smiled and said 'My dear child, don't cry. Just to please you I shall drink this cup of milk.' So saying she drank the entire cup of milk. When the boy saw the empty cup he began to cry again. The Goddess was now perplexed and asked him again the cause of his weeping. He replied. 'When my parents offered you the milk you used to drink a portion and leave a portion behind which they would bring home and give me. But you have now emptied the cup without leaving anything for me.' This childish frankness greatly pleased the Goddess and she immediately filled the cup with milk out of her breasts and gave it to the child. The boy became mightily pleased and drank the milk at once and found it extra-ordinarily sweet. Thus did the future great Acharya drink of the milk of wisdom from the fountain-head itself—the Divine Mother of all the Worlds. No wonder there was perennial flow of wisdom from him since that very moment—wisdom that astounded the world for all ages to come. He himself refers to this incident later on in a sloka of the Soundarya Lahari, a poem composed by him in praise of the Goddess which expounds the Sri Chakra in a beautiful manner. He says:

तव स्तन्यं मन्ये धरणिधरकन्ये हृदयतः
पयः पारावारः परिवहति सारस्वतमिव ।
दयावत्या दत्तं द्रविडशिशुरास्वाद्य तव य-
त्कवीनां प्रौढानामजनि कमनीयः कवयिता ॥

Having thus laid the foundation of future greatness, the young boy began to develop a very high order of intellectuality. Within the fifth year of his age he was master of the whole field of Sanskrit literature and was found quite fit to take up the study of Vedic literature. As his father shuffled off his mortal coil during his third year, his

Continued in page 319.

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mother, in consultation with learned men, had his Upanayana performed in the fifth year itself and when the young brahmachari went out to the several houses in the agrahara for his bhiksha he found in one of them the lady of the house extremely miserable on account of her not having anything in her house which could be given to this bhikshu, resplendent with divine lustre. After much diligent search she found an *amalaka* fruit which she gave to the boy. The young bhikshu realising the mental trouble caused to the lady on account of her extreme poverty, invoked, then and there, the Goddess Lakshmi in a beautiful poem called the कनकधारास्तोत्रम् and immediately there rained a shower of golden *amalaka* fruits in that house. By the age of eight the Brahmachari had masterd all literature and philosophy. He had also acquired supernatural powers. Once when he found his mother too weak to walk the distance from his house to the river Purna, he addressed some slokas to the river-Goddess which made the river deviate from its course and approach near the house. Just at this time his mother thought of matrimony for him but he thought of Sannyasa. So there were frequent discussions between the mother and the son on this subject of marriage *versus* sannyasa. The mother was hard to yield. She would not permit her only son to become a sannyasi. In the end the problem was solved in a peculiarly divine way. One day as the brahmachari was bathing in the Purna river, a crocodile caught hold of his leg and dragged him down. Immediately he begged leave of his mother who was standing on the bank to permit him to become a sannyasi. She demurred at first but when he implored her saying that otherwise he would die a miserable death and that there was a chance of his being saved if he became a sannyasi since the Shastras say that sannyasam is rebirth, she perforce gave her consent. The joy of the Brahmachari knew no bounds. He threw off his sikha and yagnyopavita and uttered the *Presha-mantra* and became a sannyasi forthwith and lo! immediately the crocodile also left him and went its way to the heavens having done its appointed duty. It is said that God Siva entered the body of our Acharya just at the moment when he became a sannyasi. For Siva is an *ayonija*, never incarnates from a womb, and at the time of sannyasa the previous existence is gone for ever aud one is supposed to be born anew. Immediately after taking sannyasa, he came to his mother, made pradakshinams and prostrated before her. She blessed him but grieved much since there was none, now that he had become a sannyasi, to do her funeral obsequies. He promised to go to her wherever he may be during her last illness and assured her that he would personally perform her funeral obsequies though he was a sannyasi. The mother felt considerably relieved and the young sannyasi took leave of her and wended his way North in search of his Guru to formally instal him in the most vigorous of all asramas—the Sannyasa. Such was the commencement of the wonderful career of the illustrious Sri Sankaracharya. 'the strongest support of pure morality,' the great world-teacher who incarnated specially 'to proclaim anew the eternal religion of the Veda,—the religion which the Aryan races and communities had always followed as the path to the assured goal of spiritual peace, joy, and freedom which is to save them from the transient pleasures and the unfailing canker of the darkness of the embodied life of samsara and which was originally proclaimed to the world by the omniscient and ever-living ruler of the Universe himself.' In a mountain cave on the banks of the Narmada Sri Sankara found out his Guru who was doing penance there. Sri Govinda Bhagavatpadacharya was the third incarnation of Adi Sesha himself, the second having been Patanjali, the author of the Mahabhashya. When he found Sri Sankara extolling him at the mouth of the cave he turned to him and said 'who are you ?' This simple question happened to be the signal for the exhibition of the marvellous genius of the great sage Sri Sankara. In a wonderful poem of ten stanzas which is known as the दशश्लोकी, our great Acharya has condensed the eternal truths contained in the whole of our Vedic and Vedantic literature. He was indeed a real master of the Philosophy he preached and consequently he can express it in half a verse or in a volume of several hundred pages. In these ten slokas he has given the gist of the Advaita doctrine and has clearly enunciated the nature of the 'I.' The great scholar Madhusudana Saraswati has written an elaborate commentary on this precious little masterpiece and he praises Sri Sankara as follows :

न स्तौमि तं व्यासमशेषमर्थं समग्रसूत्रैरपि यो बबन्ध ।
विनापि तैः संग्रथिताखिलार्थं तं शंकरं नौमि सुरेश्वरं च ॥

The burden of these ten slokas viz. तदेकोऽवशिष्टः शिवः केवलोऽहम expresses in a nutshell the central keynote of the Advaita philosophy and when Sri Govinda Bhagavatpada heard these ten slohas he was wonderstruck and immediately afterwards found out by his Yogic powers who Sri Sankara was. He then extolled his divine nature and gave him regular Sannyasa. Soon after, he asked him to go to Benares and there compose the marvellous Bhashyas. Accordingly our World-Teacher set out for the Muktikshetra (Benares) on the banks of the Ganges—the Purifier of the three worlds.

There, in the presence of several great men, seated in the Mukti Mantapa to the right of God Visveswara, Lord of all the worlds, Sri Sankaracharya expounded at one stretch the immortal Bhashyas, the masterly commentaries on the Upanishads, the Brahma Sutras and the Bhagavad Gita, which have won for him the profound admiration of all scholars of all ages throughout the world and which have placed him easily in the forefront of the illustrious galaxy of the greatest thinkers and writers. His style is प्रसन्नगम्भीर) clear, pure and profound. As M. N. Dvivedi says, fascinating, wired music, lucid, chaste, powerful, balanced expression, universal, unsectarian, fearless, loving exposition;—these are some of the characteristics of his varied literary style. As for the philosophy he expounded, one is struck mute with astonishment and admiration at the grandeur of its simplicity, the boldness of its intellectual strides, the transcendent skill of its arguments, the all-comprehensive sweep of its doctrines and the uneversality of its nature. The permanent charm of Sri Sankara's name lives undoubtedly in the Advaita philosophy he taught then and for ever to India aud the world at large. His philosophy melts all shadow of separateness into the substance of Unity. All philosophy has from of old been defined as the search afte

the one in the many and if any one has successfully solved the problem of 'One in many', 'Unity in variety,' in its social, religious and economical application, it is this one man of his age—nay of all ages—Sri Sankaracharya 'whose writings continue to be deeply admired and appreciated by the most thoughtful of our race both here and in the remote West.'

After expounding these Bhashyas he met at Benares God Visveswara himself in the guise of a chandala. This was the occasion for the production of another precious little gem—मनीषापञ्चकम्—from this mine of giant intellect. He then met Vedavyasa the author of the Brahma Sutras with whom he had a lievely discussion on the merits of his Bhashya, Sage Vyasa was mightily pleased with the intellectual treat given to the world in the shape of the Bhashyas and he, perceiving by his psychic powers that Sri Sankara who was then about to complete his sixteenth year of age, had not long to live, blessed him with another sixteen years' lease of life and asked him to go round the whole of this sacred soil of India, preaching wherever he went the truths of his Advaita philosophy, pointing out at the same time the errors and over-statements among the existing Vedic schools of religious philosophy. Accordingly from this moment onwards our illustrious sage Sri Sankaracharya 'wandered far and near—from the Himalayas to Cape Comorin and from Assam to Persia and Balkh—preaching to his fellow-men the highest truths which it is important for man to know, lifting Maya's veil wherever he went, meeting and overthrowing the philosophers and theologians of all rival schools by the most convincing and crushing processes of dialectic ever conceived or formulated by the human mind.' As Professor Sundararama Aiyar very aptly says 'Everywhere he also endeavoured to reform the morality and modes of living prevailing among his contemporaries. At the same time he never once attempted to unsettle men's cherished religious convictions and beliefs so long as they were not opposed to the eternal revelations of the Vedic seers, but attempted to reconcile and unify all prevailing schools of Vedic thought within the all-embracing protective folds of the comprehensive Vedantic doctrine of the "One only without a second"—'एकमेवाद्वितीयं ब्रह्म' In short 'His was the personality, his the voice, whose message roused men's minds from the unbelief and obscurantism of ages, curbed men from indulging the brutal egoism and violence of passion characteristic of the natural man, and mercifully led him once more to the service of righteousness, purity and truth.' The loftiness, calmness and firmness of his mind, the clearness of his expression, the impartiality of his arguments and the Universality of his teachings baffle all discription. To conclude, the great World-Teacher and mighty sage Sri Sankaracharya remains unique as ever, the embodiment of all that is noble, great and divine in man. He stands unrivalled, nay unequalled. The great Lord Paramesvara, the One Rudra—एको रुद्रः, the One that remains when all else is gone—तदेकोऽवशिष्टः शिवः केवलः, incarnated once and once only and that in the form of Sri Sankara Bhagavatpada whose career is unique, whose writings are unique and whose sweep of vision is unique and whose philosophy is unique. In his all-too-short life, he dazzled the world by the brilliance of his intellect and disappeared in a flash with eternal glory.

The Meeting place of Sankara and Ramanuja.

By A. V. Gopalachariar, M.A.,B.L.

The Scriptures say that Divinity itself assumes the form of a teacher and reveals itself to mankind by his teachings and by his life. The seeker after Divinity is commanded to adore his teacher in the same degree and in the same manner as he would his Lord. The powers, functions and virtues of God and the Guru are declared to be the same. Both dispel the darkness in the human mind by lighting up the torch of spiritual knowledge; both remove the impurities enveloping the mind: both give a new birth to the spirit which destroys the possibility of all future births as a संसारि; both bless us with spiritual vision; both melt with unlimited love and sympathy for suffering and erring humanity and endeavour for their redemption. A dispassionate study of the writings of these two great teachers who adorned this continent which is the birthplace of all the great religions of the world, is bound to inspire the reader with the deepest reverence for both of them. One cannot rise from a study of their sacred and beautiful writings without being impressed with the conviction that if not direct Avatars they are at least Amsas of Divinity and that they are chosen media for the revelation of God to man. We are not unalive to the existence of a feeling of unfriendliness or even of bitterness between the followers and devotees of these respective teachers but we would boldly and without fear of contradiction attribute it not to any essential or fundamental differences between the expositions of the teachers but solely to the common feeling of bias and prejudice and tendency to division and exclusion which unfortunately disfigure the minds of common religious men lacking in breadth of vision and sympathy. We have read or at any rate attempted to read critically the principal works of these teachers many times over and in fact their writings have been our life-study. We have been filled with rapture and admiration while engaged in their study. Having regard to the immaculate purity, the intense devotion and the infinite greatness of the teachers, we would not venture to compare them with a view to determine their relative superiority. We feel that perfection in every respect was the characteristic of both of them and the *Paramasâmya* (परमसाम्य) which according to both of them is reached by the *Mukta* with the Infinite itself might well be postulated with regard to the teachers themselves. Both are profound believers in the infallibility of the Vedanta and both are dominated by the desire to see and make us see the Truth. It is not a matter of mere chance coincidence that they were born under the same heavenly auspices and that their birth-days are celebrated at the same time by their followers. Though man with his innate tendency for division would differentiate the teachers and make them even appear antagonistic, Divinity which has assumed the forms of the teachers or sent them down to us unmistakably draws our attention to their essential unity and non-division by compelling their differing followers, will they nil they, to worship them at the same time. It is only proper that we should take a lesson from this Divine evidence of unity and endeavour to understand the teachers in their proper spirit and discover their essential oneness. Ramanavami and Krishnajayanti are months apart but Divinity would not bear to so separate the birthdays of His greatest Bhaktas and

messengers. Verily it has been said that God values His Bhaktas more than Himself. He would suffer separation in time between the celebrations of His own Avatars but He would not allow such separation of the birthdays of His great Bhaktas.

It will be too much to attempt an elaborate examination of the teachings of these great Gurus and demonstrate their fundamental unity in all important respects within the limited compass of this article. We must be content with touching upon some of the principal points and endeavour to show the harmony between the messages of the teachers. In religion they say three things are essential on which right knowledge is indispensable. They are known as Tatva (तत्व), Hita (हित), and Purushartha (पुरुषार्थ). Tatva is the Truth or Reality of substances. Hita is the means of attaining the Best. Purushartha is the goal or the Best.

In regard to the first, Sri Sankara maintains that Brahman which is great beyond limitations of time, space or substance or quality is the one Absolute Reality and the underlying basis of the entire universe. The world of phenomenon which is perceived by the senses and the mind has its foundations in the all-pervading Brahman which is self-luminous and impersonal consciousness blissful beyond measure. The universe which seems does not and cannot exist apart from Brahman. It is not different from and does not exist independently of Brahman. It is Ananya (अनन्य) with Brahman in the language of the Brahmasutra. Sri Sankara interprets it as meaning that the universe has no existence as distinct from Brahman. ब्रह्मव्यतिरेकेन अभावः The Bhamati develops the idea and says by अनन्यत्व we do not postulate अभेद or identity but we deny distinctness. अनन्यत्वमिति नाभेदं ब्रूमः किं तु भेदं व्यासेदामः It is repeatedly emphasised by Sri Sankara and his followers that the universe is not at all असत् or non-existent but it does exist though not absolutely or for all time. It does persist and affect us until the the attainment of Brahma Vijnana ब्रह्मविज्ञान or the relisation of Brahma. So long as we have not succeeded in sinking altogether our personality and merge ourselves totally and without separation in the impersonal and universal Brahman, the world of differences is bound to oppress us and affect us. The universe is Badhya (बाध्य) only (by Brahmapramana, right realisation of Brahman) and by no other means. Clear vision of the underlying unity alone can dispel our immemorial obsession of distinctness and differences. The definitions of Mithyatva (मिथ्यात्व) or the unreality of the universe unmistakably affirm the reality and persistence of the world of matter until the Brahmic condition is reached. Rangaramanuja Swami, a great writer of Sri Ramanuja's school who is known as Upanishad Bhashyakara and who has elaborately referred in his writings to the points of approach between the two schools frequently points out that Vachaspati and Vidyaranya emphatically opine that Mithyatva is only a synonym for Anitya. The Adwaita Siddhi and Brahmanandiya also confirm the same view. Sri Sankara holds that all our experiences have their foundations in Brahma. We must analyse our experience and separate the permanent from the impermanent, and by habitually discarding all the impermanent aspects we get to the common and universal foundation of all experience. All worldly happiness is but a shadow of the perennial and innate blissfulness of the spirit and has its foundations in it. The sense-contacts and other sources of worldly happines do but help to indicate the स्वरूपसुख though only imperfectly. The cultivation of impersonality and unselfishness and habitual contemplation and realisation of the identity of oneself with the entire universe have the virtue of dispelling the oppressing feelings of राग (attachment) द्वेष (anger) etc., and in fact all ideas of difference and discord. They definitely put us on the way to reach ऐकरस्य or Santi. The Sruti says that the Upasaka should with tranquil mind or for the acquisition of tranquility revolve in his mind as incessantly as he can the idea that the entire universe which appears before him is no other than Brahman; because it is born of him, lives in him and has its ultimate rest in him. The Gita lays special emphasis on the cultivation of the feeling of oneness or equality in the whole universe and the eschewing of all distinctions which have their foundation in a narrow feeling of personality. Personality is the basis of all attachments, desires, hatred and in fact all selfish activities. Selfless activities however wide, varied and incessant are conducive to impersonality. Impersonality is spirituality and personality is materiality. Impersonal activities are Nivritti Dharma and activities prompted by personal motives are Pravritti Dharma. Individual selves or Jivas (जीव) are existing from time immemorial and Iswara the evolver and the Governor of the universe is also Anadi. The individual souls or Jivas are separated from the infinite Brahman by the upadhi or condition of the mind which under the influence of immemorial Vasana or Karma generates the feelings of Ahankara or limited personality. When the mind is dormant or inactive the feeling of personality is absent and we are unaffected by any misery or passion and we are quite happy and blissful and the condition of sleep when the mind is inactive is a very cogent illustration of the truth that the Ahankara which is a product of the mind is the root of all misery and the absence of Ahankara brings into play the natural blissfulness of the spirit. The cessation of the feeling of personality and the realisation of the fundamental equality, identity and unity of all life produce the final extinction of samsara or bandha which is synonymous with Mukti or final beatitude.

We have briefly referred to Sri Sankara's views in regard to the Tattwas. What does Sri Ramanuja hold in regard to them? In the words of the opening sentence of the Nyayasiddhanjanam of Vedanta Desika there is only one Tattwa viz, Brahman although there are many inseparable Prakaras or modes or attributes of it; अशेषचिदचित् प्रकारं ब्रह्म एकमेव तत्त्वं. There is nothing which does or can exist as apart from Brahman. There can be no existence outside of or as apart from Brahman who is the source of all existence, all experience and all activity. Brahman with its prakaras in their causal or minute condition which are inseparable from Brahman is the cause (karana) and Brahman with its prakaras in their manifested condition is the karya (कार्य). All experience and perception has Brahman for its ultimate foundation. The individual soul or जीव and the material body are but the prakara or विशेषण or शरीर of Brahman in the same way as the material body is the शरीर of the individual soul functioning in it. There is nothing chit or achit which is or can be isolated or truly perceived as isolated from Brahman. The prakaras may well be described as states or conditions or upadhis or avasthas. When we perceive any object, we really perceive Brahman in the mode of that object. Our common perception of external objects as things in themselves (स्वनिष्ठ) is expressly stated by Sri Ramanuja and his great commentator Sri Sudarsana Suri to be absolutely illusory. स्वनिष्ठताप्रतीतिर्भ्रान्तिरेव.

This is very near the adwaitic view of the universe when properly understood. The word Bhranti is used freely by both the teachers. The Vidwan possessed of Brahmic knowledge is said to see

in all experience Brahman as the ultimate reality and chit and achit only dependent modes hanging upon Brahman. The whole universe, Sri Ramanuja says, is perceived by the yogi with Brahman as the absolute reality, and with chit and achit as changing modes of the reality. The individual souls are blissful and immaterial and immaculate and self-luminous in their nature and although they are themselves atomic or indivisibly minute they have a property or Dharma viz ज्ञान which has the potentiality of being vibhu or all-embracing. The Dharmajnana is not a guna or quality as commonly understood but is a Dravya or substance. It is also self-luminous or shining by its own light and it exhibits or presents everything external to its possessor, the individual soul. It is not consciousness but is illuminating intelligence. It can present to the perceiver. The perceiver is the spirit and Dharma jnana is the instrument of perception of anything outside of the spirit. The spirit perceives itself and does not require the medium of its Dharma for self-perception. The spirit is self-luminous or स्वयं प्रकाश. It has as its nature the Gunashtakas which are enumerated in the Dahara and Prajapati Vidyas viz., अपहृतपाप्मा विजरो विमृत्युः विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः These are spoken of by the sutrakara as Brahmarupa ब्राह्मरूप i.e., the essential characteristics which form the Brahmarupa and which are admitted to be the natural properties of the जीव also. The स्वरूप is obscured by the limitations or upadhis of the mind and the body and the immemorial karma. The स्वरूप has always these potentialities which make it practically the same as Brahman and the potentialities become fully developed and manifested in Mukti and it is the constant and unceasing and anxious endeavour of Brahman to bring about their full evolution. One has only to dispel the impurities of one's mind by shastraic course of discipline and self-culture viz., Karmayoga and Gnanayoga to get vision of one's own self (स्वदृष्टि). Iswara should be appealed to at every stage for helping us in our own evolution. Iswara blesses our endeavours and makes the evolution possible and easy. Jivas are in the language of the Sutrakara, Amsas or parts of Brahma. Brahman is said to be identical with fishermen and with mean and wretched gamblers. Sutrakara quotes in support of his postulate that Jivas are Amsas of Brahman, the sruti which says that Dasas (fishermen) and Kithavas (gamblers) are one with Brahman. Sri Ramanuja points out that the description of Brahman as one with fishermen and gamblers cannot be explained away as intended to praise Brahman because obviously Brahman will not gain in purity or prestige by comparison or identification with Dasas or Kithavas; nor as intended to praise Dasas or Kithavas who are not objects of praise; nor as intended to disparage Dasas or Kithavas because obviously they will not suffer by comparison or identification with Brahman. Sri Ramanuja therefore says that the statement of the identity of Brahman with Dasas and Kithavas must be based on truth. The Ananyatwa of the universe is also expounded by Sri Ramanuja as meaning inseparability अपृथक् सिद्धि or absence of separate existence. The स्वरूप of chits is blissful beyond measure अपरिच्छिन्नानन्द or निरतिशयानन्द infinitely blissful. There is no difference of any kind whatever between the Jivas inter se and they are all of the same nature. There is no difference either between the nature and characteristics of Brahman and Jivas excepting in the matter of the functions of creation, government etc., of the universe which alone are the peculiar function of Iswara or Brahma. The world of matter in reality partakes of the nature of the Brahman in that it is naturally अनुकूल or conducive to bliss. Its true nature is blissfulness and it assumes the character of favourableness or hostility to us only by reason of the upadhi of our Karma. The external world of matter which in truth is blissful is experienced by us otherwise solely on account of the upadhi or condition of Karma. In Mukti when Karma ceases, the blissful or Brahmic property of the Achetana or material world exhibits itself freely and matter is enjoyed by the Mukta blissfully as part of Brahman. The true yogi enjoys the universe more or less in the same way even before mukti. Fire or poison did not affect Prahlada because everything was Anukula or Brahmaswabhava to him.

To sum up briefly :—Jivas or chits are of the same nature as Brahman; both are infinitely blissful by nature. Both are endowed with the Ashtagunas by nature. Although the svarupas of Jivas are minute, their property of Jnana which is a Dravya or substance is all-embracing or Vibhu exactly like the स्वरूप of ईश्वर; Jivas together with their inseparable property are Vibhu like Brahman. In point of bliss and in all other points except creation and Government of the universe they are the same as or equal to Brahman. They do not differ from Him in any other respect; Jivas though by nature pure, undergo births and pleasure and pain, purely by the upadhi of Karma which conditions and limits them by means of the body wrought by the Karma. The world of matter is also of the nature of Brahman and really blissful. But it appears and operates as the reverse to unliberated Jivas by reason of the upadhi of their Karma. When the upadhi is removed i.e., when the Karma is killed, the really blissful nature of the material universe is perceived and enjoyed by the Mukta along with Brahman. The above statement of the respective expositions of the Tattwas is, we believe, enough to show the practical identity of the two teachers in essentials. The differences which might be emphasised by biassed or orthodox exponents of either school are more or less differences of form or presentation and cannot be reasonably considered to be vital. The whole world of chit and achit is in truth and essence of the nature of Brahman. They have in themselves the potentiality of being perceived and enjoyed in their real nature by getting rid of karma altogether. We do not believe that any writer of Sri Sankara's school will quarrel with this presentation of Sri Ramanuja's doctrines.

We will proceed, next, to the consideration of the second essential part of religion viz., Hita or Sadhana or upaya. The Sadhanas are dealt with in the 3rd chapter of the Brahma Sutras and in the first portion of the first pada of the 4th chapter. Vairagya is a necessary pre-requisite which is insisted upon by both the teachers. The whole of the first pada and half of the second Pada of the 3rd chapter which is known as साधन अध्याय emphasise the necessity for Vairagya. The remaining half of the 2nd Pada is devoted to the presentation of the purity, faultlessness, sublimity, perfection and generosity and beauty of Brahman so that the upasaka may love and adore Him. The 3rd pada mainly discusses the various modes of contemplation or upasana of Brahman. The 4th pada lays down the necessity for the practice of one's स्वधर्म for purifying the mind and making it fit for the reception and cultivation of Brahmic knowledge. The necessity for mental discipline and tranquility by the practice of शम, दम etc., is also emphasised. With regard to the practice of स्वधर्म, Sri Sankara says, that it helps the birth of Vidya or God-vision by purifying the mind and that it is not necessary to practise स्वधर्म after God-vision is truly attained. Sri Ramanuja says that even after the commencement of Vidya or upasana the practice of स्वधर्म is obligatory. After Mukti it is

common ground that कर्मानुष्ठान is not necessary, there being no Sarira or other distinction and the goal having been reached. The rules prescribing Dharmas assume Abhimana or a sense of connection with a particular body. The Mukta has no body or abhimana in a body. The Jivanmukta who has no abhimana or sense of connection with his body by reason of fully ripened God-vision cannot be compelled by the rules addressed to a man with abhimana. In fact the Jivanmukta's mind itself becomes dormant as in Mukti and he by his own light, experiences and sees God and God alone and that as Pratyak (His own self). It is only a person who has attained to this stage of development that is absolved from liability, from the practice of Swadharma. Sri Ramanuja agrees that the man in the state spoken of by Sri Sankara who is described as yogarudha (योगारूढ) need not while in that state of continuous God-thought or God-vision, practise any Swadharma. The other requisites viz., Sravana, Manana, Nididhyasana or Mouna, Balya or childlike simplicity, innocence and unostentatiousness are insisted upon by both. Upasana or passionate and intense and incessant devotion to God is insisted upon by Sri Sankara also. But how is Upasana to be made? Is the object of devotion viz., God to be contemplated as different from or as the same with the upasaka? This question is pointedly answered by Sutrakara in the second Adhikarana of the first pada of the fourth chapter. He lays down that the contemplation of the deity must be as the self itself. For so did the upasakas in the upanishads, contemplate and so, they taught the method of contemplation to their disciples. The Sruti expressly condemns the upasana of Devata as different from oneself and the correct upasana of Brahman is as the self itself. Sri Ramanuja's Bhashya on this adhikarana is a good specimen of his candour and sincerity and of his absolute avoidance of doing violence to the language of Sruti or the Sutra to make them conform with his own tastes. He boldly states that the upasana must be made as अहं ब्रह्मास्मि; only he would interpret अहं as referring to the universal self within the upasaka. The individual soul sinks and merges its personality altogether in the universal self which is the ultimate reality and which is the self of all life. The moment, one identifies oneself with God or self of all, one practically loses one's personality which limits and differentiates one from others and one realises one's absolute identity with all life. This is the natural and logical length to which Sri Ramanuja's doctrine has to be carried; and understood in this light there is practically no difference in the Sadhanas between him and Sri Sankara. Although Sri Sankara emphasises that Brahman is निर्गुण, a proper understanding of his teachings as interpreted by Brahmananda Sarasvati and other writers would help us to reconcile an apparent point of difference between the two teachers. The Adwaita Siddhi and Brahmanandiya expressly say that all the Kalyanagunas emphasised by Sri Ramanuja and Sri Madhvacharya are fully admitted by the Adwaitic school as part and parcel of ब्रह्मस्वरूप. As a matter of Paribhasha or technique they do not admit difference between स्वरूप and गुण.

The upasana of the सगुणब्रह्म leads to Mukti necessarily according to Sankara: only he says it will take him to the celestial spheres or planes of the objects of his devotion and lead him on to the contemplation and realisation of absolute unity of Brahman and with all life. There is no return to Samsara for the upasaka. In fact the last Sutra of the Brahma Sutra is interpreted by Sankara as giving the vedic assurance that Saguna Brahmopasaka cannot be thrown back into Samsara. Sri Sankara may be taken as recommending upasana of Saguna Brahma as a means of attaining to the vision of the self or Atma. Sri Ramanuja would put the vision of the self as a preliminary to the upasana of Saguna Brahman. Ramanuja is interpreted by one school of his followers as postulating the eternity of Kaivalya reached by self-vision as the result of the contemplation of oneself as distinct from the world of matter. So Ramanuja may be taken as not denying Mukti to the upasaka of one's own Self and Sankara freely admits that the upasana of Saguna Brahma is a sure road to Mukti. We fail to see any cause for any division or discord on the ground of difference in the Sadhanas.

With regard to the goal there is hardly any serious difference to the seeker after harmony. Mukti is described and discussed in the 4th pada of the 4th chapter. The pada opens with a definition of Mukti. The Sutrakara says that it is the attainment of one's own natural condition. Svarupaprapti is mukti. The word Sampadya refers to reaching of Brahman. The result or fruit of the reaching of Brahman is the full and perpetual visualisation of one's own self. As stated before, Sri Ramanuja clearly says that the स्वरूप of the individual self is itself infinitely blissful and pure and omniscient and that all these qualities which are innate in the soul and which are latent apear in Mukti. What is the nature of the enjoyment in Mukti: Is it one of unity with Brahman or is it one mixed up with a sense of difference? 'No' is the emphatic answer given by the 2nd Adhikarana. Sri Ramanuja interprets the Sutra as faithfully as Sri Sankara. The former freely states that the Mukta enjoys Brahman only as identical with or inseparable from Himself. अतो 'अविभागेन अहं ब्रह्मास्मि इत्येव अनुभवति' What does the Mukta perceive? In the Bhumi Adhikarna Sri Ramanuja says, interpreting the passage relating to the goal, that the upasaka in the fulness of his vision of the infinite, sees or knows or experiences nothing but Brahma. Whatever he sees, he sees as Brahma or ब्रह्मस्वरूप. It is all harmony—one harmonious whole. There is not the slightest rub anywhere. It is all Ekarasa. Ramanuja would say that the enjoyment of Swarupa i.e., Kaivalya is somewhat lesser than the enjoyment of Brahma together with Swarupa and all the rest as part and parcel of Brahman and as essentially of its nature. Sankara would put the former as higher than Saguna Brahma Anubhava. As Ranga Ramanuja Swami points out in his Bhashya on Nammalvar's Prabandhas, the Sruta Prakasika on the Jyotiradhikarana inteprets Tripathvibhooti as referring to three kinds of inmates of Paradise viz., (1) those who do service to Iswara (2) those who merely enjoy Brahman from time without beginning (3) Muktas. Even in Mukti there may be different shades according to the tastes of the enjoyer provided of course that the tastes are perfectly innocent and not inconsistent with the ideal of Mukti. The Adhikaranas of the 4th Pada which deal with the power of Mukta to take any forms, go about anywhere and to create anything at pleasure seem to us to permit freedom of beneficient activity even after Mukti for the furthering of the divine will and purpose by ministering to the spiritual needs of humanity, bewildered and unable to find its way out of the labrynth of Samsara. It is such service which must be taken as meant by Kainkarya spoken of by Sri Ramanuja. Sri Appayya Dikshitar says in several of his works and forcibly demonstrates by many citations that until all souls are fully evolved and developed and become Muktas, there is scope for the functioning of Iswara and for the Muktas rendering service by way of helping redemption of the sufferers. When all souls become Muktas, absolute and everlasting unity is reached, when there could be no difference, or activity as apart from

enjoyment. Sri Sankara does not say that when one soul becomes Mukta there is an end of the universe. The Ekajivavada has not many supporters among the writers of Adwaita school. Vachaspati clearly opines that Avidyas are many and that Jivas conditioned by avidyas are also many; When one Jiva gets over his avidya he becomes Mukta; not the others who have still to receive the light. The Sruti says 'whoever amongst the Devas became illuminated by Brahmic vision he became Brahman, Sri Vedanta Desika in his Tattwa Mukta Kalapa also contemplates the possibility of a time when all souls become Muktas, when Iswara may have to cease to function as Iswara. A critical examination of the literature relating to Mukti in the 2 schools will not disclose any difference which will be impossible of reconciliation or explanation from a dispassionate point of view.

As we stated in the outset it will be impossible to deal with the subject within the short compass to which the article is limited or to produce the same conviction in the reader of the essential identity of the teachings of the 2 Gurus which we devoutly entertain. It will be easy for biassed critics to spring upon something or other here and there and exhibit them as irreconcilable points of difference. But an impartial and sincere reader who approaches the study of the writings of these Great Teachers in the proper spirit cannot fail to perceive the essential unity of their teachings and we strongly hope that he will be disposed to overlook as negligible any seeming differences on the surface.

Finally we must add that the discussion of this subject and a comparison of the writings and teachings of these Great Men are not the best methods of appreciating them at their real worth. Both of them promise the realisation of the infinite blissfulness of our self here itself by the practice and cultivation of their methods. We shall not be doing justice to them by accepting one or rejecting the other by a mere intellectual appraising of their writings. We cannot with any conscience venture to say that the methods of either of them are ineffectual without our earnestly giving them a fair trial by earnest practice. If after a fair trial of the methods of either or both of them we fail to realise their promise of the attainment of the blissful condition in whole or in a large measure, then we can say that we do not find satisfaction in the teachings of these teachers. Applying the practical test, we can with confidence assert that there is great virtue or efficacy in the methods inculcated by both these teachers and the practice of either or both of them are bound to lead us to the goal.

As the very names indicate, Sri Sankara emphasises ज्ञानं (ईश्वरात् ज्ञानं अन्विच्छेत्) and Ramanuja (or Lakshmana) emphasises Bhakti or service. Although Sri Sankara emphasises ज्ञान he inculcates also the deepest devotion by all his works which are saturated with the purest Bhakti. His stotras will compare favourably with the stotra of any Bhakti school—His passionate attachment to Vishnu and his Avatars particularly to Narasimha Avatar, his tolerant acceptance and commendation of Pancharatra sastra and his Vishnustotras which are certainly equal to if not greater than the best stotras of any Vaishnava teacher and his frequent emphatic declarations that upasana, Bhakti, is essential for every seeker after Brahman and the absolute purity and intense piety which permeates his Sutra Bhashya and the charming and faultless diction of the work must certainly endear him to any Vaishnava who has a heart and a taste and is not clouded by any deep-seated prejudice.

शुभम्! शुभम्!! शुभम्!!!

॥ श्रीशंकरजयन्तीश्लोकाः ॥

By K. N. RAMASWAMI AIAYR.

सुप्रातमेतदपि पुण्ययुतं दिनं नो
जातं गुरोः करुणया सकलं सुभद्रम् ।
हृष्टा वयं तदवलोकनलब्धपोषा
यस्मात्तदुद्भवदिनं समुपास्यतेऽद्य ॥ १ ॥

This is a good and auspicious day for us. Everything is favourable by the grace of Guru. We are all glad having been nourished by his glance. For the feast of his birthday is observed to day.

श्रीशंकरः किल शंकर एव साक्षा-
द्वैराग्यमस्य न भवेद्यथवातिबाल्ये ।
जन्तुः स्वकर्मपरिपाकवशात्कदाचि-
त्यागं भजेत तु गुरोरनिमित्तिकं तत् ॥ २ ॥

The famous Sri Sankara is evidently Sankara himself or else discontent in the Samsara would not get in in His boyhood. For a man would get asceticism at some time by the fruit of his actions but the discontent in the case of our Guru was without cause.

बाल्ये गुरोर्वयसि विस्मयकृद्विलासा
मध्ये च नैकविधशास्त्रकृतिर्जयश्च ।
एते हि तस्य परमेश्वरतां वदन्ति
प्रत्यक्षयन्ति कुशलाः परमेवमेनम् ॥ ३ ॥

The wonderful plays in the childhood of Guru, and shastraic works and victory in His middle age—all these speak to His being God Parameshwara and the wise only recognize Him as such.

अभ्यस्य शास्त्रनिचयं पदबोधलक्ष्यं
भाष्यादि चद्गुरुकृतं न पठन्मनुष्यः ।
चक्षुर्युतोऽपि स बुधैर्भुवि वर्ण्यतेऽन्धो
जन्मापि तस्य हि निरर्थकमेव भूमौ ॥ ४ ॥

If a man, having read the shastras requiring sufficient knowledge, does not study the Bhashya and other works of our Guru, then he is said by the learned to be blind though endowed with eyes and his birth itself in this world is fruitless.

आस्वाद्यते यदि गुरोर्वचनं गभीरं
भाष्यादिदृश्यमितरैस्तदसाध्यमत्र ।
सत्यं भवेन्न मनुजस्य च रुचिः सुधाया-
मानन्दरूपमसदृक् प्रतिपाद्यते यत् ॥ ५ ॥

If the deep lecture of the Guru which can be seen in the Bhashya and other works and which is impossible to be done by others in this world is tasted then a man cannot have taste in the Amrita; for in it Brahman which is Anandaswarupa and which is equal to none is demonstrated.

यस्यावतार इह लोकहितार्थमन्य-
न्नासीत्प्रयोजनमीषदपि प्रभोर्नः ।
तस्याद्य जन्मदिवसेऽपि नरः कथां त-
स्कुर्यान्न चेत्स विधिना किल वञ्चितः स्यात् ॥६॥

The incarnation of our Guru was only for the good of this world and there was none else in which it was employed. Therefore if a man does not tell or hear His

story even in His birthday, then he is evidently deceived by destiny.

ब्रह्मा हरिः पशुपतिश्च गुरुर्महात्मा
ब्रह्मापरोक्षमिति वर्णित एव शिष्टैः ।
आद्यः स शंकरगुरुश्च महान्गुरूणां
सेव्यत्वमस्य सततं प्रतिभाति तस्मात् ॥ ७ ॥

A great Guru is described by the learned to be Brahma the creator, Vishnu, Siva and Para Brahma itself—The great Sankara is the Guru of all preceptors and thus it is evident that He is to be worshipped always.

प्रतिदिनमपि यतिराजं
सुहृदः क्षणमपि वशीकृतस्ववर्गाः ।
ध्यायत हृन्मणिपीठ-
स्थापितगुरुपादयुगलतामरसाः ॥ ८ ॥

Friends, worship the Guru, the king of ascetics daily even for a moment having the senses under your control and keeping His lotus like feet in the ratnapeetha of your heart.

स भुवि जयति धीमानस्य सम्पादको यः
स्वगुरुवरनिदेशात्ताः कृतीः शंकरस्य ।
बुधजनमुपकर्तुं मुद्रयित्वा समर्प्य
प्रवरगुरुपदेभ्यस्तत्कृपापात्रमासीत् ॥ ९ ॥

He, the wise editor of this journal shines well in this world who, by the valuable command of his Guru, in order to help the learned men, printed the celebrated works of Sankara and dedicated them to his venerable Guru and was the object of His favour.

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Sri Ramanuja's criticism of Sankara-Darsana.

By S. KUPPUSWAMI SASTRI M. A.

The synchronism in the current year of the two *Jayantis* of the two Acharyas—Sri Sankara and Sri Ramanuja—is richly suggestive of various ideas and appeals with particular force to the philosophical imagination which loves to think of the magnificent philosophical synthesis underlying the Advaita of Sri Sankara and the Visishtadvaita of Sri Ramanuja. That Sri Ramanuja was deeply impressed by a strong sense of this difference-sinking synthesis could be made out unmistakably, I believe, from Sri Ramanuja's criticism of Sankara-darsana.

This criticism is chiefly represented by the Sri Bhashya on the Brahmasutras, more especially Jijnasadhikarana embodying what are traditionally known as the Laghupurvapaksha and the Laghu-siddhanta and the Mahapurvapaksha and the Mahasiddhanta. In these two *purvapakshas*, the fundamentals of the *Sankara-darsana* are found clearly set forth mainly as explained and maintained by one of its most authoritative exponents, viz. *Prakasatman*, the famous author of the Panchapadikavivarana ; and the Laghu-Siddhanta and the Mahasiddhanta contain refutatory comments. Several doctrinal differences of great philosophical interest are brought into prominence by Sri Ramanuja in his criticism ; but they are not such as would materially mar the synthesis underlying the Advaita and Visishtadvaita doctrines. For instance, we may consider Sri Ramanuja's views on the inter-relation of Karma-Mimamsa and Brahma-Mimamsa, Samvit, Brahmajnana, the Upanishadic equation 'Tattvam asi' and Mukti.

The advaitic view that Karma is utterly incompatible with Jnana in the strict sense of the term, though it is helpful directly or indirectly in Jnana being produced, is indicated in the concluding part of the laghu-purvapaksha as the main ground, which supports the advaitic doctrine that the Karma-Mimamsa and the Brahma-Mimamsa should be regarded as two fundamentally distinct sastras. Sri Ramanuja, in his Laghu siddhanta, refutes this view and maintains the unity of the two Mimamsas by elucidating the way in which Karma is helpful in the production of Jnana. At the above-mentioned place, Sri Ramanuja observes, in connection with his Comment on the Isavasya-mantra 'विद्यां चविद्यां च ' (ii), that a due performance in a selfless manner, of the prescribed duties is necessary for the production of Jnana. Almost exactly the same remark in a slighty different strain, is found made by Sri Sankara in his commentary on the Sarvapekshadhikarana of the Brahma-sutras (3—4—6) ; and attention may well be drawn in this connection to Sri Sankara's statement at the end of his Bhashya on the second sutra of the same adhikarna:— 'स्मृतिष्वपि भगवद्गीता-द्यासु अनभिसन्धाय फलमनुष्ठितानि यज्ञादीनी मुमुक्षोर्ज्ञानसाधनानि भवन्तीति प्रपञ्चितम् । तस्माद्यज्ञादीनि शमदमादीनि च यथाश्रमं सर्वाण्येवाश्रमकर्माणि विद्योत्पत्तावपेक्षितव्यानि ।' A careful and unbiassed perusal of Sri Sankara's comments at the beginning of his Bhashya on the Sutra 'एक आत्मनः शरीरे भावात्' (3—3—53) would disclose the fact that he found himself in a position to accept the doctrine of Sastraikya without any inconsistency with the Advaitasiddhanta.

In the Mahasiddhanta, Sri Ramanuja denies somewhat vehemently that *samvit* (knowledge) is identical with the absolute, self-luminous unrelated Brahman, and that the attribute of knowerness belongs to antahkarana ; and he introduces in the same place the famous प्रभाप्रभावद्दृष्टान्त to maintain that atman is self-luminous chit. In this, one could easily see Sri Ramanuja's solicitude to fit his system for assimilating one of the strongest points in the advaitic epistemology.

Further, in the Laghu-siddhanta as well as the Mahasiddhanta, Sri Ramanuja insists with the emphasis characteristic of sincere conviction, that *Brahma-jnana* is not the relationless and direct knowledge of the absolute Brahman arising from the Mahavakyas as positively maintained by the *Vivarana-school*, and that it is self-effacing devotion culminating in an unbroken thought-current of God intensified into the form of *immediate apprehension*. However, students of Advaita familiar with the school of *Vachaspatimisra* and with the train of ideas behind the oft-quoted couplet of *Kalpatarukara*—'अपि संराधने सूत्राच्छास्त्रार्थध्यानजा प्रमा । शास्त्रदृष्टिर्मता तां तु वेत्ति वाचस्पतिः स्वयम् ।' cannot fail to see much in common between the *Advaitic* and *Visishtadvaitic* conceptions of Brahmajnana.

Again, in his exegesis of the equation '*Tattvamasi*' in the Mahasiddhanta and elsewhere, Sri Ramanuja plays more the role of a pantheistic advaitin than of an anti-advaitic controversialist. It is a thin partition of religious sentiment that separates the advaitic interpretation of the Mahavakya as revealing the absolute unity of Brahman as the only reality which underlies the apparent difference between God and man, from the Visishtadvaitic interpretation that the same text reveals the pantheistic unity between the omniscient and omnipotent God as the cause of the Universe and God

as immanent in and controlling the Universe of individual souls and material objects.

Mukti, according to advaitins, consists in the complete annihilation of ajnana through the realisation ofthe absolute identity between atman and Brahman. Sri Ramanuja elaborately repudiates in the Mahasiddhanta the arguments adduced by the advaitins in support of their doctrine of ajnana conceived of as the beginningless, positive, relatively real principle serving as the evolutionary cause (परिणाम्युपादान) of the universe. Sri Ramanuja draws attention to what is generally known in the Visishtadvaitic literature as the *saptavidhanupapatti* or seven objections to the doctrine of भावरूपाज्ञान H ɑ seeks to make out that the advaitic explanation of erroneous experience as consisting in the cognition of a not-absolutely definable object coeval with its appearance (anirvachaniya-khyati) is untenable; and puts forth the counter-theory of अख्यातिसंवलितयथार्थख्याति, according to which so-called bhramas are all but cases of *pramas* with certain distinctive features being missed and all knowledge is real. Those who are able to follow Sri Ramanuja's epistemological exposition in this connection are invited to examine, in particular, his explanation of dream-experiences, and I am sure they will find in this only a modified version of the anirvachaniyakhyati. The view that the dream-world is a real creation of God would be cheerfully received by a discerning advaitin as being assimilable into his all-swallowing system, if he remembers that Sri Ramanuja's wordy polemics on the theory of Mithyatva could be shown to rest, in fact, only on the ground that the conception of Mithyatva as anirvachaniyatva or relative reality does not satisfy a strong sentiment of theistic and individualistic realism and therefore this concept requires to be changed into a form which would practically amount to the omission of the word 'relative' from the phrase 'relative reality', taking care not to insert in its place the word absolute'. Sri Sankara's Maya equivalent to ajnana, though apparently discarded first, is found in fact admitted into his system by Sri Ramauja in the purified and glorified form of a creative adjunct of God. Sri Ramanuja would discard the advaitic conception of Mukti by amplifying the argument embodied in the verse—'अहमर्थविनाशश्चेन्मोक्ष इत्यध्यवस्यति अपसर्पेदसौ मोक्षकथा प्रस्तावमन्धत.' and he would reduce mukti to the enjoyable and lovable level of the highest possible degree of similarity with God, even at the sacrifice of the absolute illimitableness which is the very essence of Mukti correctly understood. Sri Sankara's system has found a good place for Sri Ramanuja's conception of Mukti in the scheme of Sagunopasana and is prepared to accept the Visishtadvaitic view so far as it goes. It is only where the Vasishtadvaita proceeds to deny the Nirguna-realisation and the advaitic kaivalya that the advaitins must differ; and this difference, after all, is in respect of a higher goal which a tough-minded class of philosophers would recognise and a tender-minded class would not.

Thus a syncretising and synthesising bent of mind, assisted by the suggestiveness of the Jayanti-synchronism of the current year might, with great advantage, pursue the lines of thought indicated above, touching the great philosophical synthesis behind the Advaita and Visishtadvaita system. Would it not be correct to fancy that it was perhaps a deep sense of such a synthesis that resulted in Sri Ramanuja's system bearing the name of advaita with an adjunct which turns out to be really supplementary and not restrictive? Sri Ramanuja had a very keen sense of the metaphysical, logical and exegetic soundness of the advaita doctrine; and he possessed such a superior type of philosophical integrity as enabled him to maintain intact the synthetic basis, even in his polemics against the Sankara-darsana and to save himself from writing non-advaitic Bhashyas on the Vedantic Upanishads. Indeed Sri Ramanuja's omission to write complete Bhashyas on the Upanishads is very significant and seems to me to eloquently testify to his exceedingly good sense, which would refuse to resort to the exegetic violence that must inevitably accompany a non-advaitic interpretation of the prevailingly advaitic Upanishads. Was it not a strong sense of this philosophical synthesis that led to the harmonious blending of the Bhagavata religion with the advaitic doctrine of the Upanishads in the immortal work described by the significant epithets 'भगवद्गीता वैयासिक्य उपनिषदः'. Did not Sri Sankara himself vividly envisage this synthesis when he observed as follows in his Bhashya on 2—2—42 in the Bhagavatadhikarana of the Brahmasutras?

'तत्र यत्तावदुच्यते—योऽसौ नारायणः परोऽव्यक्तात्प्रसिद्धः परमात्मा सर्वात्मा स आत्मनात्मानमनेकधा व्यूह्यावस्थित इति—तन्न निराक्रियते ।'

Madhusudana Sarsvati, the mighty champion of advaitic dialectics, was really under the spell of this fascinating synthesis when he wrote his Prasthanabheda and when he marked the close of the Nirakaravada in the Advaitasiddhi by singing thus:—

'वंशीविभूषितकरान्नवनीरदाभा-
त्पीताम्बरादरुणबिम्बफलाधरोष्ठात् ।

मुखेन्दुसुन्दरमुखादरविन्दनेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ।'

And the subtle and far-seeing poetic imagination of Krishnamisra, the greatest philosophical dramatist known to us, impelled him to dramatise the beautiful *synthesis* underlying the *advaita* and *visishtadvaita* systems, in the *Vishnubhakti* scene in the fifth act of his advaitic drama, called *Prabodha-chandrodoya*.

Sri Sankara,—The Saviour.

By J. S. R. Sarma. B.A.

जन्तूनां नरजन्म दुर्लभमत: पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थिति-
र्मुक्तिर्नो शतकोटिजन्मसुकृतैः पुण्यैर्विना लभ्यते ॥

India is not merely a Geographical unit,—India, the unique land on earth, the earliest to emerge into worldly existence, the first and foremost to soar high into the realms of inquiry as to the origin of universe, the nature of God, soul and man and their inter-relationship, the sanctified spot hallowed by the sacred feet and feats of Divine Incarnations and venerable Dharmacharyas, the land of a harmonious, systematised and disciplined life of society, the land of unity in diversity,—this ancient India of blessed memories and holy associations is essentially the embodiment of an ideal. It was in India the first declaration was made, as it were, to the groping humanity, of the truth :—

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।
नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥

This conception of Dharma is peculiar to Aryan India and India alone, and is a spiritual conception—viz, that this life is but a vehicle for the process of realisation of self and emancipation of soul. This Dharma, it is, which is held to be the guiding spring of a Hindu's life, Speaking in the language of relativity, Dharma has its counterpart, Adharma. The history of India is essentially the history of the fight between Dharma and Adharma. There is a perennial conflict between these two and the progress or otherwise of the world is determined by the preponderance of the one over the other or vice-versa. The extent of achievement of Dharma is the measure of accomplishment of the object of life. Dharma is the basis and moksha (मुक्ति) the goal.

The entire scriptural literature of Aryan India inculcates this Dharmic conception of life. *Sadhu paritrana* (साधुपरित्राणं) and *Dushkrita Vinasa* (दुष्कृत-विनाश) have been the active concern of the Lord, and whenever Adharma अधर्म flourishes at the expense of Dharma धर्म :when vice triumphs and virtue obeys vice, the Lord descends into the world of mortals, restores the sway of Dharma, establishes the good and eradicates the evil. This has always been the objective of the Avatars of the Lord.

Virtue and vice are as old as man—perhaps older. When man came, the others had already come too. Between these two has always existed a tug of war as to which should gain the ascendency in man. As is almost always the cases, virtue, which is more of the essence of Dharma, subtler and less attractive, is often worsted in the tug and is as often restored to its exalted position by divine intercession. This conflict extends over ages. No yuga was free from it, not even *Krita yuga*. The sons of *Diti* and *Aditi*, symbolic, as it were, of vice and virtue fought for the Amrita of Immortality, through the churning of the milky ocean. The Suras became immortal in the end.

Prahlada represents an age when देवताकुत्सनं and क्रोधं in Hiranyakasipu forced down the Avatar of Nrisimha. Later, Bali represents an age when दंभं and मानं in him brought about his downfall from Vamana the Divine. Still later, in Tretayuga, Ravana, the arch-offender and embodiment of evil suffered the invitable consequences of his misdirected and *Adharmic Kama* from the hands of Sri Rama, the relentless chastiser of the vicious and the devoted Protetcer of the righteous. Proceeding further, in Dwaparayuga, the Kauravas were served right in their conflict with the Pandavas for the acquirement of *Adharmic* avaricious *Artha* अर्थ by Lord Sri Krishna. Disgusted as if with this frequent taste of coming down into earth from age to age, Sri Krishna took the opportunity afforded by this Great War to inculcate again the long-forgotten truths of Vedic Religion and philosophy, the paths of Pravritti, Nivritti, Gnana, Devotion etc., to the wavering Arjuna who stood confused on the battle-field just at a time when supreme action of a true Kshatriya was most needed, and who obviously required an enlightening and encouraging impetus irom his divine friend and Charioteer.

This is how Dharma has had often to struggle with Adharma. Any number of Divine interpositions and admonitions notwithstanding Adharma continued, to increase. The real nature and object of the several paths chalked out for achieving the goal of life was gradully lost sight of. The spiritual efficacy of the rites and rituals came to be less and less realised and the edifying and altruistic nature of *Nivrittimarga* was misunderstood and ignored. Just at this juncture Lord Buddha appeared on the scene and rectified the prevailing misconceptions, laying apparently greater stress on the ethical side of human activities and relegating the ritualistic aspects to the background. But whether Lord Buddha is responsible for all the teachings that have been subsequently attributed to

him is a point on which no definite opinion can be hazarded. The Hindus hold Lord Buddha as an Avatar of Vishnu. That being so it is hard to believe that his precepts and practices could be inconsistent with the teaching of the Vedas and all that the Vedas stand for. Surely, Buddhism as now understood and supposed to be widely observed in several countries other than the land of its birth where it could not thrive because of having carried in itself the germs of its own decay—this so-called modern Buddhism cannot be the entire outcome of Buddha's teaching. This is by the way. In any case, this much can be conceded that Lord Buddha succeeded in correcting many abuses which were paraded at the time in the name of religion. But his apostles and others who were supposed to carry on his work evidently over-did themselves in an excess of mistaken zeal and zest and managed to bring about a chaos in the religion of the land. It was anything from extreme *ritualism* to veritable *atheism* in effect. *Pashandis* were not wanting, as Sri Sankaracharya has sung in his inimitable style—

जटिलो मुण्डी लुञ्चितकेशः काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि न हि पश्यत्युदरनिमित्तो बहुकृतवेषः ॥

The time had already arrived for making a clean sweep of all excrescenses and outgrowths that had hemmed in the religion of the Vedas and the upanishads, of the Srutis and Smritis and for rescuing it from decadence and destruction. The time was ripe and the country awaited a saviour and this saviour appeared in the person of *Sri Sankara*, the anniversary of whose birth on Vaisakha Sukla Panchami day it is the rapturous delight of all the religious-minded to recall.

The pride of having given birth to this world-teacher—one of the mightiest intellects the world has produced—belongs to the hamlet of *Kalati*, in a corner of the Hindu State of Travancore in the West coast of South India.

Ancient India, with her highest spiritual ideal of life in view, never cared to attach any weight to that kind of micellaneous stuff known as History, chronicling the passing incidents, all and sundry, in a stereotyped fashion, but took care to record the outstanding features and exploits of great personages and epochs, of any real value to the posterity. This apparently accounts for the different versions current as regards the age of Sankara. It is not the theme of the present article to investigate into the question of the time of his birth, whether he lived in the centuries preceding the Christian era, as internal evidences in ascertained records would seem to suggest, or about the 7th or 8th century A. D. as our modern research scholars would have it; nor do I think it necessary to give a detailed sketch of the life and teachings of Sankara, as I am confident that it will be dealt with by abler and better informed writers. Suffice it for our purpose to observe that Sankara manifested himself just when he was required most to save the ancient religion of the Rishis of old and to undo the enormity of mischief that had resulted in the wake of the so-called Buddhist Reformation. Sankara could easily spot out the weak points and astounding fallacies and sophistries prevalent at the time and set about the task of righting the wrongs by engaging in discussions with the representatives of different schools of religious thought that had come into being, and convincing them of the superiority of his convictions, and by establishing the *Shanmata* षण्मतस्थापन. His transcendental genius and magnetic personality carried all opposition by storm and the kings of all countries in the vast Indian continent could not but respect him and rally round him in the work of rescuing the most ancient religion of the world. But as it often occurs with the great and good, Sankara's earthly mission was very short-lived and he had to get back to his eternal abode in a comparatively early age. A shrewd student of humanity, a thorough understander of human psychology and a far-seeing prophet, as Sankara was, it occurred to him to devise a method of firmly establishing an agency whose object should be to guard the ancient religion and sublime philosophy of the land against any relapse into chaos, and he accordingly established Mutts in India in the North, East, South and West and these stand to-day—the living monuments of a mighty organising intellect. But whether these Mutts to-day are true to their great founder is a different question, though one may like to observe in passing that things are not quite well with them and their lot is cast on evil times. What else is indicated by the Hindu Religious endowments Act, Civil Marriage Act and others of a similar character which are being forged in a miraculous succession by the cosmopolitan and irreligious political legislatures of the day?

Sri Sankara's recorded achievement, his lucid and authoritative expositions of the Upanishads, Brahmasutras, Bhagavadgita etc., his Vedantic philosophy his appreciation of the cults of Karma, Gnana, Bhakti alike, the catholicity of his views as is evidenced by the various works and deeds of his—all these are such as any age and clime can be proud of, and must and do serve as a beacon-light into all the seekers of truth and lovers of the ancient religion and philosophy of this still more ancient land.

May his blessing be ever an inspiration and his life a clarion call to do the right!

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